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Characters OF A Godly Man.

Both, as more and less Grown in Grace.

By *DANIEL BURGESS*, Minister of the Gospel.

Here are they that keep the COMMANDMENTS of God, and the FAITH of Jesus, Rev. 14. 12.

If ye KNOW these things, happy are ye if ye DOE them, Joh. 13. 17.

Examine your selves, whether ye be in the Faith; Prove your own selves: Know ye not your own selves, that JESUS CHRIST IS IN YOU EXCEPT YE BE REPROBATES? 2 Cor. 13. 5.

Exceptis PAUCISSIMIS qid est OMNIS cœtus Christianorum? *Salvian.*

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MVSEVM
BRITA
NICVM

To the Right Honourable and the moſt Eminent Ladies,

That diſown their Portion and Good Things in this Life, and being written in the Earth; ----- *Jer.* 17. 13.

That receive the Word of their Bleſſed Saviour from his moſt unworthy Miniſter;

And by their religious Zeal do provoke many of Inferior Rank;

Grace and Peace be multiplied from God our Father, and the Lord Jeſus Chriſt.

Ladies,

THis Book is not cloathed with *ſoft Raiment*. It doth not wear *Joſeph's coloured Coat*. But it claimeth his *celebrated Name*. Zapnath Paaneah, *a Revealer of Secrets*. For it diſcovereth the things which are moſt *Needful* and moſt *Difficult* to be known. It diſplayeth no leſs things than the STATES and CONDITIONS of *Souls*. And preſenteth *divine Preſcriptions* for making both of them good.

Wherefore I have preſumed to make it *yours*. And to beſeech your *Honours* and *Ladiſhips* to do me the favour, to admit it to be your *Miniſter*, a *Clerk of your Cloſets*, and a Servant unto your *Soliloquies* and *Sacred Communings with your ſelves* therein.

Ladies,

Ladies, This I have done of my *Gratitude* and *Piety*, againſt many Contradictions of my *Modeſty*. Yet without one bluſh, for the *Plainneſs* wherewith I array divine *Truth*. Becauſe, *Diamonds* ſuffer loſs by *Painting*; and *Gold* needeth not to be *gilded*. *New-Teſtament Divinity* wants no ſound of *Sackbut* and *Pſaltery*. Preachers *rich Language*, holdeth many *Poor*: and that which Men will call *Poor*, maketh *many Rich*.

The Chriſtians unto whom I do more ſtatedly Miniſter, do care for no *Apes* and *Peacocks* from *Ophir*. But prefer *wholeſom Food*, above *fineſt Feathers*. And *I* am well ſure, *Your Ladiſhips* are none of thoſe, that take him for *the King*, who wears moſt *Lace* and *Ribband* on his Cloaths. Or him for *the Divine*, whoſe Periods are moſt gay with *Wit* and *Elegance*.

I dare no more to *Flatter*, than to *Murder*. But I muſt take leave to mention that *great Grace of God* in you, which alone can warrant this my *Boldneſs* with you. In *my own defence*, I do here ſay it; I have obſerved you to reliſh *Manna* without *Quails*. The *words of Eternal Life*, without *the enticing ones of Man's Wiſdom*. To reverence *the Ark of God*, there where it hath been covered with *Badgers Skins*. To be far from dreaming that your *Saviour is Divided*. Or *confined* unto any Dividing Party, that crieth, *Lo he is HERE or THERE only*.

Admirable *Grace!* And ſo much the more, by how much *bigger* you are in this World. For *Greatneſs* and *Goodneſs* meet not often. The *Obligations* of great Perſons unto their Maker's Service, are *Superlative*. But ſo are their *Temptations* from it, alſo.

And

And as theſe latter do always *Over-take*, they do almoſt always *Over-come* the former. So that, the *Supream Landlord* hath *moſt of his Rent* from *Cottages*: *Courts*, and *greateſt Houſes* do pay him *leaſt*. It is ſaid that the *natural Heavens* are more diſtinctly ſeen in ſome *low Vaults*, than upon *high Mountains*. But it is every ones obſervation, that the *Third Heaven* is beſt ſeen *by People of lower Place*. There is no *actionable Scandalum Magnatum* in the *Holy Bible*. But there we read, that, *Not many of them are Called*. That it is rare that *Camels* do (off with their Bunches, and) *paſs through the Needles eye*. That, as *Bees* are drowned in *Hony*, the *Rich* are choaked with their *Proſperity*.

They do know, that *there is no Armour againſt Fate*. That *Peerage* is no Protection againſt *Death's Arreſt*. And *Imperial Crowns* exempt not the

Heads that wear them, from the *common Golgotha.* Their eyes ſee that *earthly Gods die as other Men do.* The Miſery is, they *put off the day,* which, otherwiſe than *in imagination*, they *cannot put off.* They take *ſerious Remembrancers* for *miſ-timed Tormentors.* Or elſe make their Anſwer, with the more audacious *madneſs of Laughter.* And dub them all for *Cow-hearts,* that *tremble at our ſound of a World to come.* Eſpecially, if they do *any more than Tremble.* If they come to argue, [not, *Let us Eat and Drink,* but,] Let us *Believe,* and *Repent, for to Morrow we Die.* Notable *Paſtime* among them, maketh ſuch Language as that *rare Gentleman's*; who, (with Five hundred Pounds for charitable Uſes,) ſent a Letter to Sir *Edwin Sands,* thus Subſcribed, *Your Brother in Chriſt,*

Duſt and Aſhes.

It is true, *dying hours* do change the *colour* and *taſte* of earthly *Grandeurs*. Then they receive a *little ſight*, when their *Eye-ſtrings* are ready to *break*. Then they believe the *inviſible Judge*, and his *Tribunal*, who before were *blind to Sunſhine, and deaf to Thunder*. And then when they can ſwallow no other *Cordial*, ſome do call for the *Goſpel*. Then, when, if the *bleſſed Fountain* thereof doth give forth his Grace, it can be known *only* unto himſelf. We do all know *there is but one, if one inſtance, in all the holy Scripture, of a Man receiving his ſpiritual, and parting with his natural Life, upon the ſame day*.

Ladies,

This is a *Lamentation*; and I doubt not but it is *religiouſly* yours. Yet is there a *relict Honour* of our Nation, even as to *your high Order* in it, which

we

we have to *Congratulate*. Namely, that, *with the beſt KING on the earthly Globe, we have a QUEEN of ſerious Religion, and of Honourable Women not a few.*

In which *Conſtellation* may your *Honours and Ladiſhips*, long and brightly ſhine! And, *Living* and *Dying*, be *renowned Witneſſes* of theſe *Eternal Truths*; ſc. That *this ſinful World is not ſupreamly Eligible*; *that the Heavenly Manſions are by no means Contemptible*; *and that the Paſſage from hence unto them is not invincibly Terrible!*

So *Prayeth*, in the ſenſe of his deep Obligations,

Honourable Ladies,

Your moſt humble Servant
in Chriſt Jeſus,

Daniel Burgeſs.

A PRÆMONITION TO THE READER.

IT is not without better Advice *than my own, that this Piece goes abroad. Nor without an humble* Confidence *that no* Wood, Hay *or* Stubble *will be found in it; though it's* Gold *and* Silver *be altogether unpoliſhed.*

Nevertheleſs, I think my ſelf ſafe from the wo of being well ſpoken of by all Men. *Being that* Light *and* Darkneſs *will not lay aſide their old enmity; nor* Fire *and* Water *kiſs, and be Friends, in haſte. Thoſe that cannot bear* the Name *of ſupernatural GRACE; and can bear* no more than the Name *of Moral VIRTUE; may not be expected to ceaſe from their Hoſtility againſt Books and Authors, that treat them no more ſmoothly.* Natural Hiſtorians *ſay, that the ſound of* Timbrels *killeth* Tygers; *and the ſcent of* Roſes *is deadly unto* Vultures. Theological ones *do know, that* Aaron's golden

golden Bells *make as mortal a noiſe, and the* Roſes *of* Sharon *ſend forth as deadly an Odour, unto ſome Men.* Καὶ ταῦτα μὲν δὴ ταῦτα. *But,*

I am, with more concernment, aware, that there are of the Excellent of the Earth, *who will be apt to have hard thoughts of the* Characters *here preſented. Imagining them* to wound themſelves, and to take away their Veil, *though they do* in truth *nothing leſs. Theſe, are* weaker Chriſtians; *and of them, the moſt* bruiſed Reeds. *The prevention of whoſe* Self-injurious Miſtake, *I have endeavoured* at the latter end of my Book. *And, leſt what is* there ſaid, *ſhould be read when it is too late, it likes me* here to ſay *thus much for the ſame end.*

My Characters *are ſuch* Evidences as are ſuited, only, unto the well-grown in Chriſtianity. *They do ſpeak, what, all that are Regenerate of RIGHT,* ought to be. *And what they do NECESSARILY* Deſire *and* Endeavour to be. *They do not ſpeak what they, all, ACTUALLY* Appear to be. *Or what they all* Are, *any otherwiſe than in* Deſire *and* Endeavour. *Nor are they intended, at all, for tryal of the* Truth of Grace in weak Chriſtians. *But for tryal of* Growth of Grace

Grace in Elder ones, and ſtronger. *And for teaching Chriſtians of all Ranks, unto what it is that they muſt Aſpire. And indeed unto Weaklings, they are like to be* MEAT *or* POYSON, *as they ſhall uſe them,* reaſonably, *or* madly. Poyſon, *if they ſhall* wildly *conclude from them their* Unſoundneſs. *Arguing, that they have no Spiritual Life; becauſe, they have it not as yet advanced unto ſuch and ſuch Strength and Beauty. But Meat, if they ſhall juſtly conclude from them their great Imperfection. Arguing, that ſurely they have reaſon to be profoundly* Humble *and perpetually* Diligent; *becauſe* ſome *Chriſtians* are, *and* all *of them* ought to be, *ſuch as are here Characteriſed, though they are ſo far ſhort.*

This warning I give; *wiſhing it may be* taken *by every one, that hath the marks which I give of the* leaſt and loweſt Grace that is true. *Their* Saviour *and mine, is* touched with the ſenſe of their Infirmities; *and* can have Compaſſion on them that are moſt Ignorant among them, and moſt out of the way! *God forbid, that, I ſhould Preach* his Goſpel *without* his Bowels! *Unto each Soul I take up St.* Paul's *words unto the* Jailer; Do thy ſelf no harm! *Yea, the words of*

a greater Apoſtle than St. *Paul, utter'd unto trembling* Daniel; O man greatly Beloved, Fear not! Peace be unto thee! Be ſtrong, yea, be ſtrong!

Be it added alſo; that concerning the beſt Readers that I expect, *I am not without* ſome Jealouſies. *And a Preſumption that it may not be* Superfluous, *to put them in mind of ſome* plain Truths *well known to them.*

Solid Meat, when beſt prepared, requires the Labour of Nature, and the Bleſſing of God for its Digeſtion. *All Writings are fruitleſs, unto thoſe whoſe* Reading *is* careleſs. *And to ſuch, whoſe Eyes are as* Swines; *that do* look all ways, but upwards. *And do* every thing *for benefit, more than* Pray *for it. Nor is it to be doubted, but the beſt that dare to reſtrain* Prayer, *and with-hold their* Pains, *do as oft ſit down by the loſs.*

In our Travels toward Heaven we may not loiter at Noon, if we have ſet out before others in the Morning; and have really got before them any good way. *Alas! the more has been done BY us, the more hath the Grace of God done FOR us. And where moſt hath been received, there will moſt be required. The moſt Holy Readers and Hearers ſhould be the*

the moſt Induſtrious. The ſtrongeſt ſhould work hardeſt. Jointly do Conſcience and Intereſt ſo bind.

A Sin and Grief, and Shame it is, to ſo much as SEEM to come ſhort of Salvation. *They do ſo SEEM who* intermit *foully, or* abate *their purſuit of* Evangelical Perfection. *And what do they leſs, all of them, than ſay in the language of Practice this hideous thing? To wit, That* they are not willing to go to Heaven, but by the very Gates of Hell. *As near by them as may be without* deſcent within *them, and everlaſting* abode.

It is reported that a Myrtle Rod *in a Traveller's hand, keeps him from* wearineſs. *It may be hoped, theſe Conſiderations in a Reader's Mind, may have ſome like Effect. As for the* Flock, *unto whom this Writing is a* Paſtoral Letter; *unto them I have other Opportunities of Communicating what ſhall be thought farther neceſſary. And I will not here add more unto* them, *or any* others, *than that* word of our Saviour: *which, if* Phylacteries *were in uſe under the* New Teſtament, *I would* wear about my Neck; Bleſſed are they that Do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City.

Regenera-

Regeneration *makes us* Sons *and* Heirs. *But makes us not* perfectly ſo, *as it makes us not* perfectly Holy. *We muſt be* Bred *and* Qualified, *as well as be* Begot *and* Born, *before we can* Inherit *the Kingdom.* Holineſs *and* Obedience *are the way unto all right* Conſolation *on Earth, and full* Glorification *in Heaven. Though it be the* Lord Jeſus Chriſt alone *that MERITS all, and* Faith alone (*in the ſenſe of St.* Paul, *nothing contradicted by St.* James,) *that INTERESSETH us in the Lord Jeſus Chriſt.*

See Dr. Manton *on* James.

Now, the Lord who delighteth to magnifie his Power *in* Inſtruments weakneſs, *magnifie the ſame in* this Eſſay. *Cauſing it to promote that HOLINESS* without which no man ſhall ſee the Lord. *Amen.*

To

To the Church of Chriſt committed unto my eſpecial Care, Grace and Peace be Multiplied.

And to the Servants of God who Attend the Weekly Lectures, in *Bridges-Street*, and at *Chelſey*, and at *Newington-Butts*.

Beloved Brethren,

IT is well nigh Four Years, that I have enjoyed *the liberty of fiſhing for Souls* among you. I am not unſenſible, with how great weakneſs I have caſt the *Goſpel Net*. And, I cannot but be much affected with that *which God's Grace hath done* in this tract of time. For my own part, I cannot Boaſt that *I have been Toiling*; nor can I Complain, that *I have taken nothing*. Unto the *heavenly Author* be all the Praiſe aſcribed, if the Draught be as large as it hath indeed appeared. I remember, that then when *Peter*, and all that were with him, were *aſtoniſhed at the draught of fiſhes which*

they had taken, he cryed out, *O Lord, I am a ſinful man!* Nor would I, that the *divine Goodneſs* ſhould make me to forget *my Sin and Weakneſs*. Few of my Brethren have *ſo many Meſſengers of Satan to buffet them*: and it may be, that, *in Kindneſs*, God ſo ordereth it, leſt, in my forgetfulneſs, *I ſhould be exalted above meaſure*.

I *make* you this Preſent, without any ſuperſtitious reſpect unto our *New-years Day*. For the obſervation of the Pagan one, (*Gratian* ſaith) ſome Chriſtians have been *Excommunicated*. And I have read that the *old Catholick Church* kept a Faſt, to bewail the vile *Idolatries* committed upon it. I have taken this time as the firſt I could *find*, or *make*, for writing theſe *Marks of true Grace*. Not knowing, whether *they ſhall proſper moſt*, as *Spoken* or *Written*, or whether *they ſhall be alike fruitful*. For I will acknowledge unto you, that I do *humbly* expect fruit from them. *Phyſicians* ſpeak of *Pills*, and *Divines* of *Memorands*, which a Wiſe Man would not be without. And, be it confeſſed, *theſe Marks* are ſuch in *my* thoughts. Wherefore *conſider what follows*, *and the Lord give you Underſtanding and Poſſeſſion of all*.

He

He that *truly feareth the Lord*; and of whom God ſaith, *that he ſhall be his, in the day wherein he maketh up his Jewels*; he hath theſe five Marks.

Mark 1. *GOD is Supream in his Soul, both by the higheſt Authority of a KING, and the deareſt Authority of a FATHER.* The *One only* God, who is *Father*, *Son*, and *Spirit*, doth as truly *Dwell* in his heart, as in Heaven. And as truly *Reign*, as *Dwell* therein; and that by *Conſent* and *Choice*. VVhatever *Cherubins*, *Seraphins*, and *Spirits made perfect*, be, the very ſame *this Man* deſires to be; I mean as to honorable Apprehenſions of God and Affections toward him; He wiſheth, that his *Eſteem*, and *Reverence*, *Love*, and *Truſt*, and *Service* were of degree equal to theirs. And telleth himſelf a thouſand times, that *if they were ſo*, they would ſtill be *infinitely diſproportionable* unto the divine object of them. It is againſt his renewed Mind and VVill, that his *Life* or his *very Salvation* ſhould be principally valued but for the glorifying and enjoying of God. As our *Saviour* refuſed not to worſhip the Devil *becauſe he was a Devil*, but *becauſe he was not God*: So this Man argues and concludeth, that the *infinite diſtance of any created Being, from*

Godhead, is an infinite reaſon *for denying to prize it for it ſelf.* The word *God*, ſignifies a Being that is not a *Part*, but the *Whole*, *of Excellence.* And ſo well he underſtands it, that his Soul is for a *Total*, not a *Partial*, *Preference* of Him. *Heathens* would ſay, *That the Sun were worthy of Adoration, though it were ſo that no benefit deſcended from it upon them.* Much more ſaith this Man, that, *if it were poſſible we could Be without God, it would be Folly and Injuſtice to honour any thing like Him.* God's DOING good, is but a lower and leſſer reaſon for his being adored. His BEING good, is an infinitely higher one. For all the good He DOTH, is but a *Stream* from the *Fountain* of good that He IS. So David; *Thou ART good, and DOEST good.* The impreſſions of both upon an holy heart, are ſuch *as none can know but thoſe that have them.* And of ſuch, every one will tell you, that they thus far affect him. They fill him with *Wonder*, *Grief*, and *Shame*, that his *Thoughts of God* are not, in a ſort, *Almighty*; and able to work no more powerfully upon him. Able to *annihilate all the Worlds grandeurs* in his Mind; able to *ſtrike dead the Fleſh with its Affections and Luſts*; able to *embitter ſweeteſt Sins*, *and ſweeten the moſt bitter Afflictions*;

Afflictions; able to *ſet and fix his Soul in Heaven*; even according to his hearts deſire. However, he findeth theſe thoughts to be truly Powerful; and the *moſt Powerful* of all the thoughts framed in his heart; and *all the good in his heart and life, he knows to be the iſſue of theſe ſaid thoughts.* And, accordingly, of deſire of more good in both, he *operouſly multiplieth* thoughts of God. Thoughts of his *Eſſential Perfections*; *Eternity*, *Infiniteneſs*, *Wiſdom*, *Power*, *Holineſs*, *Juſtice*, *Goodneſs*, *Truth*. Thoughts of his *wonderful Manner of Being in the Father*, *Son*, *and Holy Ghoſt*: the beſt and moſt glorious manner of Being that is Poſſible. Thoughts of *his Relations unto the Church, and World*; unto the latter of which, He is *Maker*, *Owner*, *Ruler*, and *Benefactor*; to the former, He is *all four*; and, over and above, their *reconciled Father*, *Husband*, and *Portion*. The gracious Man of whom we ſpeak, hath his times, in which he goes aſide, and muſes of all theſe, moſt ſolemnly. And efficaciouſly, to the making him exclaim as the Pſalmiſt, *Whom HAVE I in Heaven but thee? and there is none upon Earth I DESIRE beſides thee, O THREE in ONE!*

Be it obſerved here; ſome *ſincere Souls* may have *leſs Light*. But *more intelligent Chriſtians* do take their times to think, that *if God the Father had been the Father of no more than Men and Angels, He would have been nothing ſo glorious as now He is.* Now, that He *begets a Son, equal to himſelf,* and *without change in himſelf,* in way inconceivable. And that beyond all poſſible thought of any Creature, *it is the Father's and the Son's honour, to give a ſubſiſting life to the coequal Spirit,* by alike eternal and inconceivable Spiration. And that *it is no diſhonour to the Son to be thus Begotten by the Father; or to the Spirit to proceed thus from the Father and the Son.* Being, that *the Son is Equal with the Father, and One, and to be worſhipped with one and the ſame worſhip with the Father.* And *the holy Spirit is Equal with the Father and the Son, one with them, and to be worſhipped with one and the ſame Worſhip with them.* By this means, theſe three, *Father, Son and Spirit, do infinitely and mutually love, and are beloved of each other.* And unto this their eternal, infinite, and mutual delight, *the natural perfection of the Godhead did require this Communication of it ſelf.* Nor was it therefore *arbitrarily,* but *naturally,* and *neceſſarily,* though volun-

voluntarily, that the *Father* begat the *Son*, and the *Father and Son* breathed forth the *Spirit*. To conclude: The Child of God looks on the *Son*, and admires the *Father*; looks on the *Father* and admires the *Son*; looks on the *Father and Son* and admires the *holy Spirit*; looks on *all three as ſubſiſting in the Unity of the Godhead*, as *dwelling in one another, mutually poſſeſſing, loving, and glorifying one another from everlaſting to everlaſting*. He contemplates *the Godhead dwelling equally in its fulneſs in all the three Perſons*; in the Father, the *Beginner*, the Son, the *Promoter*; the Holy Ghoſt, the *Perfecter* of all good. He *Knows*, *Believes*, *Acknowledges*, *Worſhips*, *Obeys*, and *Truſts*, and *Lives upon*, *Three* PERSONS and *One* GOD. He queſtions not but *Angels and Saints in Heaven*, do the ſame; *Holy, Holy, Holy*, being their Song. He is ſatisfied, that *Adam in his Innocency* did the ſame; being that he was Created by *the three Divine Perſons*, and in the Image of *all three*. For it was the *Father* ſaid to the *Son* and *Spirit*, *Come let US create Man in OUR Image, and after OUR likeneſs*. He is certified by the *Scriptures of Truth*, that, *it is the Will of the Father that every Tongue ſhould confeſs the Son to be God, and the holy Ghoſt*

to be God, unto the glory of God the Father. He is well informed, that *the Univerſal Church under the New Teſtament*, hath *moſt expreſly* made One-God-in-three-Perſons the Object of her *Faith*, *Worſhip*, and *Obedience*; agreeably to her holy *Baptiſmal Engagement.* And, finally, he obſerves how *the Doctrine of the Trinity, is connected with all the Parts of Chriſtian Religion*; *and made the very foundation of it, without which it cannot ſtand.* It is indeed a *Myſtery* moſt Superlative; not to be *diſcovered*, or *proved* by *bare Reaſon*, in whoſe Territories it dwells not. And ſubtle and audacious *Hereticks* of old, and at this day, have uſed many guilty Arts to expel it out of our Faith. But to a Child of God, *a bare Word of God is as good as a Demonſtration*; and the *Evidence* of this Truth from thence received, is *Victorious.*

And unto him, the *three Perſons in one God* are ſo great, that he makes no more of any *incroaching Creature*, than he that ſees the *Sun*, makes of a *Candle.* Is this *his God a jealous* one? yea, and *a jealous heart it is* that he himſelf hath; one that is exceeding *watchful* againſt *every Idol.* Againſt every Creature that doth fawn and flatter, and would become any part

of

of its *Portion.* He is as truly willing to have God for his *Maſter,* as his *Rewarder.* He would have *no Pleaſure,* but *in pleaſing God.* His *higheſt Ambition* in this World, is *to have the favour to receive his God's Commands, and the grace to Obey them.* For in his eyes it is a truth moſt evident; that *neither Men nor Angels are capable of any higher honour, than to be Objects of God's Love, and Inſtruments of his Pleaſure.* And this Faith is his *Victory over the World*; and his *governing Principle* in the World; and that whereby he, *here walks with God.* Not indeed without innumerable and unavoidable *Infirmities* and *Faults*; but theſe break not off that bleſſed Walk. For it is ſtill renewed on God's part by *Pardon*, and on his part by *Repentance.* Neither is his holy Walk, without uſe of thoſe *worldly Comforts* that God alloweth us to take. For he knows God ever made *Thanksgiving Days* to be *Feaſt Days*; the *temperate pleaſure of bodily ſenſes,* doth ſo much promote the *ſpiritual pleaſure and gratitude of our Minds.* And even under the *old Law,* God appointed *many Feaſts* for *one Faſt. He doth not dream that* Enoch *did not walk with God, becauſe he begat Sons and Daughters:* His care is, that the *lean Kine* devour not the

the *fat*; that *ſenſual* Delights be not Thieves, but Servants unto *ſpiritual*. Be it alſo added; his ſaid Walk with God is but *by Faith*, not *by full Viſion*; in frequently *interrupted*, and *never compleatly ſenſed* Peace and *Triumphant* Joy. If he hath *temporary Raptures* of Third-Heaven-Joys, they are *but Temporary*; they be his *Sweet-meats* and *Rarities*, not his *daily Food*. And he knows to his Comfort; that, *ſuch Raptures be his Privilege only, not his Duty*. Indeed, if his *weak Bottle* could bear ſo *ſtrong Wine*, he would wiſh all his days ſpent in *Extaſies*. He would be glad to have *every word* that he ſpeaks of God to be accented with *ſighs*, and *every ſentence* emphaſed with *tears*. But he knoweth that the Sun of Righteouſneſs doth *graciouſly quicken*, many Souls that he doth not in this World *exuberantly Comfort*. Yea many, that *ſit in darkneſs* almoſt all their days, and *ſee but little light*, do nevertheleſs enjoy his *ſaving Love and his wonderful Support* thereby. We all know, the Sun in the Firmament, doth, in the Earths *dark* Bowels, make *Gold* and *precious Minerals*. Though therein he ſhews not his *beautiful beams*. Nor can it be hard to think, how the true *Father of Lights* ſhould

ſhould *enrich unſpeakably*, thoſe whom He ſees not fit to *fill with the Joy of it preſently*. In a word,

The Soul that He doth ſo enrich, that Soul He doth *Juſtify*, *Sanctify*, and *Glorify*. And, as truly, that Soul doth *Juſtify*, *Sanctify*, and *Glorify* Him. *Juſtifies* him againſt all the Cavils raiſed, at his *Decrees*, *Laws* and *Providences*. *Sanctifies*, i. e. ſets him as the ſole Object of *Fear*, *Truſt*, and *Worſhip*. And alſo *Glorifies* him; or Practically expreſſeth ſupream Eſtimation, in conforming to his Preceptive Will, in *Natural*, *Civil*, and *Religious things*. Thus is the firſt Commandment written in this Soul. Thus is *God's Name hallowed*, thus is *his Kingdom come*, and *his Will done* in it.

Mark 2. JESUS *Chriſt is God and ſits at God's right hand, in his Soul*. My meaning is; *Chriſt*, as Mediator, who is *next to God in Heaven*, and is *continually with God in Heaven*; is *next to God in his Heart*, and *continually with God in his Heart*. Qi Deum cogitat ſine Chriſto dimidiat Deum. *Calvin*.

Our *Saviour* muſt be conſidered in reſpect unto his eternal *Eſſence* and Perſon, and in reſpect unto his undertaken *Office*. In the firſt reſpect, he is *God equal with*

the

the Father, and the Holy Ghoſt; and ſo he hath been conſidered in the foregoing Mark. In the ſecond reſpect, he is *God and Man by a Perſonal Union of both Natures*; *and the ſervant of God, by an aſtoniſhing Condeſcention of grace*, 1 Cor. 11. 3. *The head of Chriſt is God.* It is of Chriſt thus conſidered, that all following is ſpoken.

Thus conſidered, Jeſus Chriſt is *the Man that is God's fellow*; that is, *who is next unto God in point of honour*; *who hath neareſt and moſt intimate Acquaintance with God*; and *who in all his Works is his Joint-worker*, Zech. 13. 7. He is in the word declared to be *King of Saints*, *Head of all Principalities and Powers*, *Exalted above every Name that is named in this World, and in the World to come*; *the Delight of God's Soul*, as *Iſai.* 42. 1. Nor is it any wonder; for, *in him all the fulneſs of the Godhead dwells bodily. Unto him is given all Power in Heaven and Earth. And the Keys of Death and Hell are in his hand.* Without his leave, Satan could not enter into very *Swine*. Him, the *very Angels*, and *all the Church of God* are bound to worſhip. *Let all the Angels of God worſhip him*, Heb. 1. 6. *Unto him ſhall the gathering of the people be.* That is, as the Hebrew

Hebrew word ſignifyeth; the *bowing*, the *ſubmiſſion*, or *the worſhip* of the People, (Gen. 49. 10.) *Upon him depends all the Happineſs of Men and of Angels*; *all, capable of Happineſs*. For *he is the HEAD of all Principalities and Powers*. Head, as to *Eminence*, and as to *Government*, and *Influence*. Again, *intimately he knoweth God's Ends, Decrees, Works*. For, *the Father ſheweth him all things that himſelf doth*, Joh. 5. 19, 20. And, finally, *God doeth nothing, but he is his Co-worker in it*. God *Reveals* much to Men and Angels; but 'tis by Chriſt, all of it, ever ſince the Fall. He the Eſſential Image, is the Repreſentative Image of God unto us. We know not the Father; not his Nature, Will, or way to effect his Will, but by the Son. *Angels as well as Men bleſs the Lamb for opening of the Book*, Rev. 5. God *upholds all Creatures*; but 'tis by Chriſt Mediator. *He is given for a Covenant to the People to eſtabliſh the Earth*, Iſa. 49. 8. Heb. 1. 3. God *governs the world*; but it is by Chriſt. *My Father worketh hitherto* (it is ſpoken of the Works of Providence;) *and I work*; ſaith Chriſt, *Joh.* 5. 17. And *v.* 22. *The Father judgeth no man, but hath committed all judgment unto the Son*. Which is to be underſtood of *the Adminiſtration*

of

of all acts of Government at preſent, and of the final ſentence at the laſt day. God reconciles Sinners to himſelf; but it is by Chriſt. *God was in (or by) Chriſt, reconciling the world unto himſelf.* 2 Cor. 5. 18, 19. God *glorifieth reconciled Souls*; but it is by Chriſt that he doth ſo. *Lord Jeſus, receive my ſpirit*, ſaith *Stephen*, Act. 7. *Cameron* is not the only Man, that thinks it to be declared in *Heb.* 2. 5. that *the World to come, Heaven is ſubjected unto Jeſus Chriſt*; ſo that Angels ſhall have no Authority there, but Chriſt have it all.

Now the gracious Soul ſaith of this bleſſed Mediator, *This is my Beloved, and this is my Friend.* God hath *highly exalted him; and highly do I exalt him. It is the Father's Will*; *and* (through his Grace) *it is as truly my Will*; *that All men ſhould honour him, even as they honour the Father.* And that *they confeſs him to be their Lord, unto the honour of the Father.* Who is *honoured* in their *honouring* of him, and *diſhonoured* in their *diſhonouring* of him. Even *more diſhonoured* in being ſinned againſt *mediately in Chriſt*, than he could be in being ſinned againſt, *immediately* before the Fall. And more honoured in being *glorified mediately in Chriſt*, than he could

could be before the Fall, in being glorifyed *immediately*. Becauſe there is a *much more full Manifeſtation* of God, and a *higher Communion* with him, through Chriſt, than was in that our firſt eſtate. More particularly, the gracious Man ſaith, *This Mediator is my Lord, and him will I worſhip*. Even with *divine* worſhip; both *Natural* and *Inſtituted*. The *Natural*, that ariſes due from the excellency of his divine Nature; and the *Inſtituted*, that becomes due from the ſignification of his preceptive Will. *Worſhip is Duty paid in acknowledgment of Excellency*. My Mediator is *God*, as well as *Man*; and to his *divine Excellency* is due the *utmoſt divine Worſhip*. Him will I *eſteem* above all; and *count all things but loſs and dung for the excellency of the knowledge of Chriſt Jeſus*. In him will I *Believe*. *I do Believe in God the Father. I will Believe in him no leſs*. Him will *I love*. I am content, that *grace be unto none but ſuch as love the Lord Jeſus Chriſt in ſincerity*. Him will I *Reverence and Obey*; as charged by God to *Beware of him, Obey his Voice, not provoke him*;----*becauſe God's Name is in him*. To him will I *Pray*; as did *Abraham* when he Pray'd for *Sodom*. Even ſo long ago; whereas *his Mediatory glory is much more*

illuſtrious

illuſtrious now in the New Teſtament than it was in the Old. And *incomparably more in his ſtate of Exaltation, than it was in his ſtate of Humiliation.* Him will I *worſhip in the houſe* of God, who is the Builder of that ſaid Houſe; *Heb.* 3. And *in all Ordinances* will I draw nigh to him, who alone hath Power to Inſtitute and Abrogate Ordinances. Again, this Mediator is the Way and Means of *all Peace* with God. *He is our Peace.*

The way unto *all Acceſs* to God, and *Acceptance* of our Perſons and Services. *By him we have Acceſs by Faith,* Rom. 5. 2. *He hath accepted us in the Beloved,* viz. Jeſus Chriſt, *Eph.* 1. 6. *By Faith* (in Chriſt) Abel *offered a more excellent Sacrifice than Cain,* Heb. 11. 4. wherefore never will I dare to *Believe* on God, but through Chriſt. Or to *worſhip* God, but in his Name. Or, to utter *a word or any work*, but, all, in his Name; I mean, ordering it according to *his Command,* and expecting acceptance of it upon *his account.* I will not allow my ſelf to ſay, *God be merciful to me;* without an Eye to his Satisfaction and Merit; (though I may not, every time, utter the words with my Mouth.) As God is *the Object* to whom I pay worſhip, this Mediator is *the Medium,* through whom

whom I pay it; and he ever ſhall be ſo. It is the *Angels happineſs* to need no Mediator; it is *my happineſs* to have ſuch an one as He.

For alas, alas, 'tis next to nothing that I ſee of *God*, until I look unto *him*, his *repreſentative Image*. His Perfections reveal'd by *Creation* and *Providence*, do but to very little effect appear to me. I mean his *Power*, *Goodneſs*, *Wiſdom*, *Alſufficience*, *Patience*, *Vindictive Juſtice*. And, then, as for his *Love to Sinners*, and his *Pardoning* and *ſaving Grace*; never could I believe them to be in *God*, if this bleſſed *Mediator* did not ſhew them unto me. And, (no marvel therefore;) never could I *overcome my fear* or *lay down my enmity againſt God*, till Jeſus Chriſt ſhewed them unto me. Nor am I able, to this moment, to *look toward God*, to *think of* him, to *pray* to him, to *offer any ſervice* unto him, with any boldneſs or confidence of acceptation, any longer than I *look unto*, and *think of*, Jeſus Chriſt. I do not wonder that *Adam fled and hid*, when he had ſinned. I do not wonder *at the dread of the people* about Mount *Sinai*; at their imagination, that *if they ſaw God they muſt Die*; at their outcry, *Let not God ſpeak with us, leſt we Die*. I wonder not that *Moſes* himſelf,

who was the *Typical Mediator*, ſaid plainly, *I exceedingly fear and quake.* My wonder is, that they are not all diſtracted with horror, that look to *God's Throne*, and overlook *the Rainbow about it.* That think of *God* and not of *Chriſt*; of their *Judge* and not of their *Advocate*; of their *Creditor* and not of their *Surety.* The dread of God *entred* by Sin; and it can neither be *took off*, nor *kept off*, but by looking to him that *was made ſin for us.* Beſides, what would come of it, if, caſting off fear, I ſhould offer at any time *to worſhip God, immediately?* To honour *God* as my *End*, and not honour *Chriſt* as my *Way.* To preſent any *Sacrifice* of Prayer or Praiſe, without uſing the hand of the *great High Prieſt.* Should I not be more *Bold* than *Welcom?* Would not my *ſlaying of an Ox*, be *like the killing of a Man?* as the Prophet ſpeaks, *Iſai. 66. 3.* Would not God abhor my *Perſon* and my *Service?* Would he not deteſt me, as a very *Murtherer*, *Idolater*, and *Prophane Creature?* Would he not ask me, *to what purpoſe* I went about to honour *God*, and not honour *him in whom it is his will to be honoured? Who required it at my hands?* And *who gave me leave* to worſhip but in Chriſt's Name? Or how I dared to do

that

that under the *New Teſtament*, which none of his Saints dared to do under the *Old*; even when *the VVay into the Holieſt was not yet made near ſo Manifeſt?* How I preſumed to worſhip, but *looking towards the holy Temple*; drawing encouragement ſo to do from the *Mediator*, by the *Temple* typified? How I preſumed to make a *Prayer*, but for the Lord MEDIATOR's ſake? Or to expect *any ſhade* from the burning beams of Sin-revenging Juſtice, but under the MEDIATOR; the *only Apple-Tree among the Trees of the VVood.* In ſhort; Worſhip cannot be, without *Acquaintance, Agreement, Strength, Courage,* and *Oneneſs of Deſign.* But I avow it to all the World; take away Chriſt out of my Mind, and God is *a very Stranger* unto me. Nor know I what to ſay unto him. Take Chriſt out of my Mind, and God is *worſe in my ſight than a Stranger.* He is an *Enemy*; one that *doth* and *cannot but* hate me, and one whom I *muſt*, and *cannot but* hate; Chriſt is ſo altogether my RIGHTEOUSNESS and PEACE. Take Chriſt out of my Mind, and I, a *Creature*; that is, a Thing of no ſtrength of my own. And a *ſinner* alſo; that is, one that hath forfeited all the ſtrength that God firſt gave me. I, then have

no ſtrength to *ſpeak*, or *ſigh* it ſelf, graciouſly. Yea, and am one *whom God will not ſtrengthen*; and whom all the Creatures in Heaven and Earth *cannot* ſtrengthen; no, not ſo much as to *think one good thought*. Tell me not, *God is merciful, and the way to him is eaſie*. I am ſure God's Mercy, though there be an *infinite Ocean* of it, deſcends not, *one drop* of it, but through Chriſt. And in the *eaſieſt* ſweeteſt way that *Almightineſs* and *Grace*, can make, there can be no *Motion* without *Strength* no *Act* without *Power*.) Take Chriſt out of my Mind, and verily if *I remember God*, *I am troubled*; horror and trembling lay hold on me. I *can*, like Devils, *believe and tremble*; I *cannot believe and pray*. The Divine great *Power* ſcares me, and his *Wrath* againſt Sin ſtrikes me in my thoughts unto Hell. Take Chriſt out of my Mind, and what then? why, then whatever worſhip I ſet to, I cannot poſſibly *drive at God's end and deſign* in it. Without which, it is plainly as impoſſible that God ſhould be pleaſed with it. The deſign of God, is to advance his own Glory; and to do it in the advancement of *Chriſt Mediator*, as aforeſaid. What a worſhip then muſt I make of it, if I ruſh into any, without deſigning

deſigning both to *glorifie God*, and to *glorifie him in Chriſt*. In *Chriſt* honoured with the honour of his *Mediatorſhip*. What do I do leſs than overthrow, as far as in me is, *the foundation of God's Government*, and *Grace* to faln Man?

I *love* this Mediator, and he is my *Meditation every day*. *I ſet him always before me*. Old Teſtament and New, be but *Stars* leading me to Jeſus. The *Promiſes* be precious, becauſe they conveigh Jeſus to me. The *Precepts* are precious, becauſe they lead me to Jeſus; for ſtrength to perform them. The *Threatnings* be precious, becauſe they lead me to Jeſus; for grace to eſcape them. And I bleſs the Father of Glory, *his Father* and *my Father*; that he hath given him ſo very many Names for the help of my *Mind* and *Memory*. So that it is my own *fault*, if all things do not ſuggeſt thoughts of him to me; if ſight of the *Morning* call not to my mind him, the *Sun of Righteouſneſs*. If putting on of my *Cloaths*, ſuggeſt not ſome thoughts to me of him, the *Wedding Garment*. If I *waſh me*, and forget him, the *Fountain opened to waſh away ſin*. If I *Eat*, and forget him, the *Bread of Life*. If I *Walk*, and forget him the *Way*. If I lye down to *Reſt*, and for-

get him who is my *Peace*. If I ſee an *earthly King*, and forget him, *the Prince of the Kings of the Earth*. If I converſe with *wiſe Men*, forgetting him, the *VViſdom of God*: with *Miniſters*, forgetting him the *Apoſtle*, and *High Prieſt of our Profeſſion*, and *Biſhop of our Souls*; with *Lawyers*, and forget him, the *wonderful Counſellor*: with *Phyſitians*, and forget him the *Healer of all Diſeaſes*: with *Merchants*, and forget him the *Pearl of Price*. Yea, or with very *Alphabet-Children*, and forget him who is the *Alpha* and *Omega*. Who is all, that all the Letters can make words to ſpeak praiſe for; and much more. Who is JESUS; that is, a *Saviour* from Sin and all the Curſes of Sin. Who is REDEEMER; that is, as to the manner of his ſaving, *one who ſaves by the payment of a price valuable*, or rather invaluable. Who is MEDIATOR; that is, a *Middle perſon*, *by participation of both Natures*; to wit, of God offended, and of Man offending. A middle Perſon, thus, by his *Natures*; and ſtanding in a middle place betwixt God and Man, whom Sin had ſet at odds; labouring, in apt and fit ways, to reconcile them. To reconcile God unto them by a *ſatisfactory price*, and to reconcile them unto God by a

victorious

victorious Power. Which *Power* he could not have had, if he had not been *God*; and which *Price* he could not have paid, if he had not been both *God* and *Man alſo.* Who is our SURETY; that is, a perſon *that undertakes to ſee a Debt ſatisfied, or a Covenant performed.* Chriſt undertook to ſatisfie for our Debt to God. On his Father's behalf, he undertook, that he ſhould Pardon and Save us on the terms of the Goſpel-Covenant. On our behalf, he undertook that we ſhould fulfill thoſe terms. Who is CHRIST; that is, anointed, or *qualified and conſecrated, and commiſſioned to be ſuch a Surety as aforeſaid.* Who is, therefore, the PROPHET to take away our *Ignorance*; the PRIEST to take away our *Guilt*; the KING to take away our *Rebellion.* Who is *White and Ruddy* and ALTOGETHER LOVELY. Whoſe *reproaches* I eſteem *greater riches than the Treaſures of* Egypt; for whoſe ſake *I have forſaken all things, and do account them but loſs, that I may win Chriſt, and be found in him, not having my own righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith.* O what *ſhall it profit a man to gain the whole world,* and go without this

Saviour of the World? *What can be ſaid worſe of Hell, than that Chriſt is not there?* Or, *when is Heaven praiſed higher than when it is ſaid to be a Being for ever with the Lord Jeſus?*----Thus doth the gracious Heart expreſs it ſelf; and liſp forth its *Eſteem* and *Love* of Chriſt which are unexpreſſible. The *Fool* hath ſaid in his heart, *There is no God*; but the *gracious Wiſe man* ſaith in his heart, *There is no God but God in Chriſt, that he can Enjoy as his Portion, or Serve as his Lord.* There is no *God out of Chriſt*, but what is a *conſuming fire.* And *their Sorrows ſhall be multiplied, who haſten after another Mediator, or Peacemaker with God.* With ſubmiſſion to *learned Interpreters*, I do ſo underſtand the *Pſalmiſt.*

In a word; the gracious Man is of *that Church, which is in God the Father, and in the Lord Jeſus Chriſt*, as it is expreſſed 1 *Theſſ.* 1. 1. And it muſt be ſaid nextly,

Mark 3. *The Holy Ghoſt, is God and Chriſt's both Equal and Adminiſtrator General, in his heart.* The *Scripture* calls him, and the *gracious Man* calls him, *The Spirit of the Father*, and the *Spirit of the Son.* The *Father* and the *Son* breathe forth this bleſſed *Spirit* with *one and the*

ſame

ſame Spiration, or Breathing. This they do *Eternally*, *Inconceivably*, *Naturally*; by *the Perfection of their Nature*, not by any *Arbitrary Decree*. And this ſaid Spirit is a *diſtinct Perſon*, acting according to the counſel of his own will. He is called one Spirit, and That *one* and *ſelf-ſame Spirit*; which are very particulariſing terms, 1 *Cor.* 12. he is a Perſon declared to be the EQUAL of the Father and Son, by his equal *Titles*, and *Attributes*, equal *Works*, and *Worſhip*. And, accordingly, the gracious Man that we ſpeak of, doth EQUALLY both *Honour*, *Worſhip*, and *Obey* him. He is not of them, that *have not ſo much as heard, whether there be a Holy Ghoſt or no*. He knows there is one; one *Proceeding naturally* from the *Father* and *Son*, in reſpect of *Subſtance*, as hath been ſaid. And alſo *Proceeding* from them *diſpenſatorily*, in reſpect of the *work of Grace*. One, that, in the former reſpect, is their EQUAL; and, in the latter reſpect, is their INFERIOR. *Vicarius Chriſti*, Tertull.

With reverence and godly fear, be it *written* and *read*, that here followeth. No occaſion is *given*; and I hope none will be *taken*, for any blaſpemous thought of *Inequality of Eſſence* between the Father and

and Son, and their holy Spirit. *Inequality of Office* it is, which the *Scripture* declareth; and which the *gracious Man* believeth. It is a *very Maxim*, and granted by all, that *Inferiority of Office doth very well consist with Equality of Essence.* And it is exemplified in our blessed Saviour; who is expressly named *God over all*, and *the Servant of God.* God, EQUAL in *Essence*; Servant, INFERIOR by *Office.*

Now be it observed; this eternal Spirit did freely condescend to take an *Authoritative Delegation*, or Commission from the Father and Son, unto the work of *Sanctification.* (Even as God the Son did condescend to take an *authoritative Delegation* from the Father, unto the work of our *Redemption.*) Joh. 14. 26. *The Father will SEND him.* And *Joh.* 15. 26. *I will SEND him*, saith Christ. And frequently this *glorious Spirit* is said to be SENT, GIVEN, POURED forth, *&c.* Namely, to TEACH his People, to BRING ALL THINGS TO THEIR REMEMBRANCE, to QUICKEN them, to COMFORT them, to RESTORE them. *Eph.* 2. 13. He is named *the Spirit of the Promise*; that is, *that is promised in the Covenant of grace*, unto all the blessed purposes

purpoſes of Grace aforeſaid. And is indeed the grand and principal Gift of all promiſed therein, in the *New Teſtament day.* The main thing promiſed by our Saviour unto his Church, at the time of his withdrawing his bodily Preſence from the ſame. So that it is moſt evident, this Holy Spirit doth not *come* unto us, or *act* within us, *only* in his own Name; but in the Name of the Father and of the Son; from whom and by whom, He is *Promiſed* and *Sent.* Upon which account it is thought (by many excellent Divines) to be, that *the Sin againſt the Holy Ghoſt is Unpardonable*; which no other Sin is. Even becauſe *Sin againſt him, is Sin againſt all the Authority of God; and all the Love of God; and the uttermoſt condeſcention of all the three Divine Perſons, to the work of our Salvation.*

And, to come to the *Mark* that we would give, let this be attended. The gracious Man is one, that payeth unto the Holy Ghoſt his *double Honour*; the honour of his *Eſſence*, and the honour of his *Office.* Conſidered as in his Eſſence, *he believes in him, worſhips him, and obeys him as God EQUAL with the Father and Son.* Conſidered as in his Office, *he Values him; Prays for him; Grieves him not, but*

but induſtriouſly Pleaſeth *him*; *Delighteth in him*; *Dependeth upon him*; *Thanketh the Father for giving him, and the Son, for purchaſing him*; *and the Father and Son for ſending him, as the great* APPLYER *of all the Benefits by the Father given, and by the Son purchaſed.* As one whoſe Preſence is *incomparably more profitable and ſerviceable* to the application thereof, than *the bodily preſence of Chriſt* it ſelf. And is *as freely vouchſafed* by him for the *Sanctification* of the Elect, and for the *Conſolation* of the Sanctified, as ever Chriſt's Preſence was vouchſafed for the *Reconciliation of God unto th. m by his Blood.* Freely our *Redeemer* CAME, to do that Will of his Father. And as freely this our *Sanctifyer and Comforter* PROCEEDED, to do the Will of the Father and the Son. For, of his *Oeconomical* and diſpenſatory Proceeding unto it; and not of his *perſonal Proceeding*, is that Text to be underſtood, *Joh.* 15. 26. He PROCEEDETH from the Father. Now unto this glorious Spirit, in whom all the New Teſtament Promiſes are fulfilled; as in Chriſt all the Promiſes of the Old Teſtament were; unto Him, who as Jeſus Chriſt, thought it no robbery to be *EQUAL with God*; yet was *Promiſed* as

as Chriſt was *Promiſed* by God; and is ſaid to *Come*, to be *Sent*, and to be *Given*, as Chriſt is ſaid to *Come*, to be *Sent* and to be *Given*; and may not be eſteemed a leſs GIFT of God, than Jeſus Chriſt himſelf was; unto this ever-bleſſed Spirit, *deſcending* from the boſom of the Father and the Son, and *reſiding* among the needy Children of Men; unto this *Inſpiration of the Almighty*, what deferences doth the gracious Man make? *Sciunt, qi ſiunt.* Gracious hearts do very well know what deferences. They know and feel it; a gracious heart would rather be no heart, than be void of this Spirit. It accounteth every heart that is not his *Holy Temple*, to be no other than *Satan's hideous Dunghill.* In ſhort, it thus teſtifieth concerning that Spirit, that is the *Soul of its Soul*; the prime and principal *Spring of all its Motions Heavenward.*

The *Son* of God's Work in *Redemption*, had been in vain, without the *Spirit* of God's Work in *it's Application.* Without this *Almighty* Work, as well as that *moſt Merciful* one, the Work of the *Father* in *Creation*, which Sin ſpoiled, had never been repaired, never reſtored. Without this bleſſed Spirit, never had I *underſtood*

a Truth; or *poſſeſſed a Grace*; or *performed a Duty*; or *enjoyed a Privilege*, in hand or in hope. I was *Ignorant*, even *Darkneſs it ſelf*; and he was unto me the *ſpirit of Wiſdom and of Underſtanding*. I was *Unconvinced of my Sin and Miſery*, and in a feavoriſh Dream of the clean contrary; and he *convinced me*, making it plain to me that I was a *Child of wrath by Nature*, and of *Diſobedience* by all my *Life*. I was *ſtupid* and *ſenſeleſs of the wrath I believed coming*; and he *brought me to my feeling*, and made me cry out, I am grievouſly tormented with *the guilt* of my Sins, and with *the power* of my Luſts. He brought me into that *bondage*, without which I had never looked out after *liberty*. Under my Conviction and Compunction, I was even *totally Deſpairing* one while, and *going about to ſet up my own Righteouſneſs* another while; and he it was who came and perſwaded me, there was a *Rock of Salvation* for ſuch as I; but my own Righteouſneſs was *very Sand*, and by no means to be built on. *He Convinced me of Righteouſneſs*; and that of another make, than *my own*; yea, or than the *Angels*. Being beat off from truſt in my own Righteouſneſs, and coming to ſome knowledge of Chriſt's, *I*

was

was like to ſtick in the place of the breaking of Children. I was very near to Miſcarry in the pangs of the new Birth. And he, the ſelf-ſame Spirit brought me forth. He brought Chriſt to my heart, and my heart unto Chriſt; he was to me a Spirit of Faith, of uniting Faith; joyning Chriſt and my Soul, as *Head and Members* be joyned. Of Juſtifying Faith, and ſuch as, through the *Law of Grace*, makes Chriſt's Satisfaction for Sin as beneficial to us, as if we our ſelves had payed our Debts unto God. Such a Faith as put me into the *City of Refuge*, and ſecured me from the *purſuit of the Avenger*: I humbly hope ſo, at leaſt. When this was done, and I was *born of Water, and of the Spirit*, then *was I all in haſte for a heart much more clean, and more after God's heart.* And he, the ſame Spirit, was unto me a *Spirit of Burning*; as Fire mollifies Iron, he ſoftned my heart more than ever in former times; and melted my will into God's Will; and united it to fear his Name. After this it ſelf, ſtill was I a *ſhort-ſighted Creature*, and *in pain to know more of God and Chriſt, of Sin and Grace, of my Hearts deceits and Satans wiles, of Heaven and Hell.* And he it was, that, in and by his Ordinances, *a-*

nointed

nointed my Eyes; and made me, from that time to this, to make ſome Progreſs in Knowledge. To grow in it both Extenſively and Intenſively. Several times have I been *in danger of being deceived by falſe Teachers; by the craft of men lying in wait to deceive.* And he, the only unerring Guide, kept my foot; his word it was that I heard behind me, ſaying, *This is the way, walk in it.* Many is the ſad time, that *I have back-ſlidden, and foully fallen.* And by him hath it been ſhewn me, whence I was fallen; he it was that came and ſaid, *Return, thou backſlider.* He it was, that let me not to reſt till I had gone forth, and wept bitterly, and laid hold on him that healeth backſlidings. Full often *I have had fightings without, and fears within, ſorrow upon ſorrow.* And he hath been a *Comforter indeed*; he hath *taken of Jeſus, and ſhewn me* that which hath made my ſtate preſently *tolerable*, and by and by *comfortable.* It is never very long together but *I am at a loſs what to do, for both Life, Motion, and Direction.* And he alone it is who makes me *feel any ſpark of life in me*; makes me *ſtir and move in Willing and Doing*; and *guideth me in Judgment, teaching me his way.* When I am moſt afflicted, and need

need moſt of all to Pray, even then oftentimes do *I leaſt of all know what to pray for.* And he it is, this holy Spirit himſelf, that *maketh Interceſſions in me*; as it is *Rom.* 8. 26; and *maketh me to Pray in him*; as it is *Jud.* v. 20. More plainly, he *enlightneth* and he *fortifieth* my *puzled* and *dejected* Soul. He *Directeth my requeſts*; ſo that I ask *Bread*, and not a *Stone*, *Fiſh* and not a *Serpent*. He *Enflameth my Deſires*; ſo that by the *Fervence* I diſcern *God's Acceptance*; as, of old, Sacrifices were manifeſted to be acceptable by the firing of them. He emboldens alſo my Suits unto God; ſo that while I adore him as my *Soveraign*, I truſt him as my *Father* by Adoption. While I am proſtrate before him as a *rebellious Subject*, with a Rope about my Neck, I have the humble confidence of a *Child* of his in my heart; and I do rejoyce fiducially, while I tremble moſt Self-condemningly. Briefly; until ſuch time as I got acquainted with him, never could I heartily call God the Father, *my Father*; nor call Jeſus Chriſt, *my Lord.* I am ſure, I could do neither *according to the Will of God.* Well might my dear Redeemer call this Holy Spirit, *God's good gift*, Luk. 11. 13. Well might the Man after God's

own Heart, exclaim, *Take not thy holy Spirit from me*, Pſal. 51. And well might the great Apoſtle pray for his Epheſian Children, *that the God of our Lord Jeſus Chriſt, the Father of Glory, might give unto them the* SPIRIT *of* WISDOM *and* REVELATION *in the knowledge of him*, Eph. 1. 17, 18. And well will it be for me, and all my deareſt ones, if (as above all things, I Pray) we ſhall holily *walk after this good Spirit.* Not GRIEVING his Divine PERSON dwelling in us; not QUENCHING his gracious MOTIONS made in us; not RESISTING him in any of his ORDINANCES inſtituted for us.

For by his bleſſed Operation it is, that we have our Communion with the FATHER in his *Love*, with the SON in his *Grace*, and with Himſelf, the Coeſſential SPIRIT in his *Conſolation.* Look as the Son of God is *Mediator* for us unto the Father, unto himſelf as he is God, and unto the Holy Spirit; unto the whole Trinity; in like manner is the Holy Spirit the one common *Operator* or *Worker* for us, and *Comforter* of us from the Father, from the Son and from Himſelf; from God in Unity. He is named the COMFORTER; and (as I conceive) comparatively

paratively greater than Chriſt was in the days of his Fleſh on Earth. But how doth he, comparatively, ſo much more comfort the Children of God? This he doth, *by acquainting them much more, with the Love of the Father.* By giving them to ſee more fully, that the *Father himſelf loveth them*, as our Lord ſpeaks, *Joh.* 16. 27. And *by diſcovering unto them much more, the grace of the Son*; the ſuper-excellency of his Perſon and of his Purchaſes. *By glorifying of him* in their hearts, ſo as he never was before, *Joh.* 14. 15. that is the very word which Chriſt uſeth. *He ſhall GLORIFIE me.* And, laſtly, *by ſetting before their Eyes much more, his own like infinite Love, Grace and Condeſcention.* Admirable condeſcention, to be made *leſs in Office* than the Father and Son, with whom he is *Equal in eternal Eſſence.* And this moſt freely and of choice; for our good, and ſo great good as hath been foreſhewn. And that although he well foreknew what we were; and what croſs pieces we ſhould prove; and how we ſhould GRIEVE him, PROVOKE him, and QUENCH many Millions of his moſt holy Motions in our hearts; defile his Dwelling-place, and provoke him for ever to abhor US, ſo infinitely needing

his *Wiſdom*, *Power*, and *Grace* to help us in all Concernments. Us, who, without his infallible *Counſel* and his invincible *Strength*, are ſure, *by every Sin* to be frightned into *Deſpair* of *Mercy*, or hardned unto a very *diſregard of Vindictive Juſtice*. Who are ſure *by Proſperity* to be ſlain, and to be made forgetful of God; by *Adverſity* to be brought to horrible Diſtruſt of God's goodneſs, or as leud Diſdain of his Government and Diſcipline; *by our very Duties themſelves* to be puffed up with *Pride*, as if we were more than Angels; or elſe to be torn with *Diſcontent*, as if we thought God's Servants were no better than Gally-ſlaves.

To conclude; thus ſaith the gracious Man. *I believe in God the Father, and in the Son, and I believe in the Holy Ghoſt alſo. The Father worketh hitherto, and the Son works*, and (bleſſed equally be his Name) *the Holy Spirit worketh.* By his ASSISTANCE, through Chriſt's MEDIATION, is my acceſs unto GOD.

Mark 4. *The Covenant of Grace is Spiritually entred, Sacramentally confirmed, and Practically obſerved by him.* He knows no *Religion*, but what is *Federal*, and by Covenant. He is one faſt-bound to *all* three Perſons of the Godhead, *undividedly*, and

and unto *each of them*, *distinctly*. And this, by the BOND OF THE COVENANT; as *Ezek.* 20. 37. Even the COVENANT OF GOD'S PEACE; as *Isai.* 54. 10. He hath *learned* the first *Covenant, of Works.* He hath been *Convinced* of his breach of it, in his *first Parents*, and in his *own Person.* And of his becoming thereby, first, a *Rannagate* from God, and, then, an *Exile* or Banished Creature: and one remedilesly miserable, without a NEW and BETTER Covenant. He hath been *wounded* by this his said breach of the first Covenant; and that *unto Death it self.* The death of *all his Comforts*, in any thing under the Sun; and of *all his Hopes* of welfare in the next World. He hath cried in the anguish of his Soul, *O that I had never been born!* Nor ever could he change his Mind, or desist from that cry, or come to any life of *Peace* and *Hope*, till he had got knowledge of this *Covenant of Grace.* By the balm hereof, his Wounds, *that stank and were corrupt*, were healed. He *Revived*, when he heard that God, being by Christ appeased, had *made* and *offered* a NEW Covenant. A new Bond, to bind again unto himself those that had run from him. To bind himself to bless

and ſave *the Penitent*; and that as ſtrongly, and more, than ever he bound himſelf in the firſt Covenant to bleſs and ſave *the Innocent*. He cannot forget the ſweet feelings that he had in his heart, when he firſt heard what *this Covenant* was. What it's *Promiſes*, and what it's *Demands*. Indeed at firſt, he exclaimed in his haſte; "Away, away, this is too good "to be true. Indeed if *Light* and *Darkneſs*, and *Fire* and *Stubble* were poſſible "to be made Friends, this were a way "to make them ſo. If GOD and a SINNER were poſſible to be united and "reconciled, this *New Covenant* is one "that would unite them. But how CAN this be? Nevertheleſs, being by and by brought to himſelf, and not daring to give the Lye to Him that CANNOT Lye, he ceaſed to *Doubt*, and began to *Wonder* and *Bleſs*. Uttering words to this purpoſe; "HEAVEN, HEAVEN, "HEAVEN; here's HEAVEN on Earth. "Here is a BEATIFICK VISION. Why, "here ſhine all the aſtoniſhing Excellencies and attracting Beauties of God; "of the whole Trinity. I never *ſaw before*, ſome of them. I never *before knew the ten thouſandth part* of the reſt "of them. Is this the COVENANT "OF

"OF GRACE. 'Tis of GRACE indeed, "and of GLORY too, I think. O that "I had known it ſooner! That I had "asked after it as ſoon as I could ſpeak! "That I had given my *Parents*, *Miniſters*, "and *God himſelf* no reſt, till I had been "made to know this Covenant of Grace! "This HEAVEN, HEAVEN, HEAVEN "upon Earth.

Briefly; he hath admired the exquiſite ſuitableneſs of both the *Privileges* and *Duties* of the Covenant of Grace. Their *ſuitableneſs* to the ſtate wherein he lay. That was a ſtate of Sin and Miſery. He did therein nothing but diſhonour God, and deſtroy himſelf. Now comes this Covenant of Grace, and, as to his Sin, preacheth *Repentance*, and return to *Duty*; as to his Miſery, preacheth *Remiſſion* and return into *God's Favour*. It *gives*, as well as *requires*, Repentance; and freely, for the ſake of Chriſt, (not for any Merit in Repentance) giveth Remiſſion. The Promiſed *Privileges* of the Covenant of Grace, are ſuch as our *Nature* craves for; and all it can deſire. To wit, PARDON and SALVATION; comprehending all Bleſſings.

In theſe, God reſpected our Want: The demanded *Duties*, (which alſo are promiſed

miſed in the uſe of means,) are ſuch things as our *Corrupt* Nature doth loath and turn from. To wit, ENTRANCE and PERSEVERANCE in the Obedience of the Goſpel; comprehending all Duties.

In theſe, God reſpected his own Honour. And of equal *Wiſdom* and *Grace*, by the former, which are craved by our *Nature*, he allureth us to theſe latter, which are averted from by our *Corruption*. This, the gracious Man hath obſerved much; and bleſſed and magnified God in the obſervation of it. By the former, his *Spirit*, *Soul* and *Body* have been ſtrongly and ſweetly drawn into the latter. He hath a *true heart*; that is, *a heart reſolved upon all the Duties of the Covenant:* and that becauſe he hath alſo, *full aſſurance of Faith*; that is, *a heart truſting in God for all the Promiſed Bleſſings of the Covenant*. Thus is he a *Spiritual Covenanter* with God. His Heart and Spirit taking truly the *Bleſſings* of the Goſpel for his *Happineſs*, and as truly taking the *Duties* of the Goſpel for his *Work* and *Buſineſs*.

Be it added; the Man whom we deſcribe, is one that neither, *Thinks* nor *makes Light*, of any Ordinance of his God. He knows that God's Poſitive Laws do

do bind the Conſcience, as well as his *Moral* ones. And he remembers that *the effects of the firſt Sin, though it were a breach of a Poſitive Law, were tremendous.* He conſiders, that under the New Teſtament, the *Number* is but Two; the *Obſervation* not difficult; and, if *Piouſly* obſerved, exceedingly Beneficial. And he infers, that the *diſuſe* or *abuſe* of *Baptiſm*, or the *Lord's Supper*, muſt therefore greatly incenſe God, and injure a Soul. He reſts not in the foreſaid ſpiritual Covenanting with God, though good, neceſſary, and of greateſt neceſſity. The *bare word* of the Covenant of Grace, as it is in the *Scripture*, he highly prizeth: but the *ſignified, ſealed*, and *engaged* word thereof, as it is in the Holy *Sacraments*, he moſt religiouſly uſeth, and juſtly prefers. He *Uſeth* it, becauſe he is Commanded; and he *Preferreth* it, becauſe in it's uſe, he hath the word of the Covenant with extraordinary Advantages. Among Men any Covenant made, is firſt expreſſed by *Words*, then by *Writings*, then by *Hands and Seals* mutually added; and this laſt, is the *higheſt*, *ſtrongeſt*, and *utmoſt Confirmation* that Men can give to each other. The Covenant between God and Us, made, is firſt expreſſed by his

Spirit

Spirit unto us, and by our Spirits unto him, *in ſpiritual Language.* Nextly, by *Words*, or *Confeſſion with our Mouth*; we *alledging* God's part of the Covenant, and *profeſſing* our own reſtipulation. Laſtly, By *Sacraments*; which are Rites, in their outward appearance contemptible; but ordained by God for both *Signifying*, *Sealing*, and *Engaging*. Ordained, to be *Signs* and *Seals* on God's part, and to be *Bonds* and *Badges* on our part of the Covenant. And in this laſt way, is the *moſt noble* and *moſt complete* Confirmation that can be given. For, in theſe ſaid Sacraments; God doth (as appears from *his Inſtitution* of them,) moſt *ſenſibly* unto our ſelves, and moſt *publickly* in the face of the Congregation, TESTIFIE his Engagement to fulfill the *Promiſes of the Covenant*; expecting our fulfilling of the *Demands*; which he had before Teſtified unto us by his *Word and Spirit* in our hearts. And we, in the Sacraments, do (as appears from our very *Celebration* of them, beſides our *verbal Declarations,*) moſt ſolemnly and openly TESTIFIE our Engagement to fulfill the *Demands* of the Covenant, expecting God's gracious fulfilment of the *Promiſes*; which we had before teſtified with our *Hearts*

and

and with our *Lips*. In a word; the good Man learns, that, though it be an *amazing Condeſcention*, of which God diſpoſeth his Grace in way of *Covenant*; yet, it is a *further and vaſtly greater Condeſcention*, of which he addeth *Seals*, and ſuch *Confirmations*. There was on his part no need of them; nor did he add them to help his own inviolable Faithfulneſs, but meerly to help our weak Faith; and to give us the more ſtrong Conſolation. Particularly; 1. *The more to expreſs his ſincere and earneſt reſpect unto our Salvation*; as a King expreſſeth his Zeal for a poor Subjects Satisfaction, when he ſaith; "Come, I am "not ſatisfied my ſelf to give thee my "*bare* word, though it be a *royal* one; I "will unto the ſame add my *broad Seal*. 2. *To Apply more particularly and cloſely unto every individual Soul, this foreſaid Covenant.* I ſay, more particularly than in the Scripture it is applied. Like a King, who, being deſirous more abundantly to comfort reconciled Rebels, though he hath in common declared their Pardon, in an Act of Oblivion and Indemnity, doth further Sign and Seal particularly every one's Pardon. For, *in the Word, God ſpeaks indeed the ſame things*

as in the Sacraments ; but, in the Word he ſpeaks unto all, generally, but in the Sacraments unto every one, particularly. Therein his Language by his Miniſter uttered, is, I Baptize THEE : and Take and Eat THOU. 3. *To inveſt Believers ſolemnly, and as by formality of Law, into a right to the good things of the Covenant.* As Men uſe ; when, having conſented to a Bargain, they have made thoſe that deal with them a right unto a *Houſe* or *Field*, they do make that right more explicite by the delivery of it to them by ſome formality of Law ; that of a *Houſe*, by the delivery of *a Key*, and that of a *Field* by delivery of a *Turf of Earth*. So *Acts* 22. 14. *Ariſe, and be Baptized for the waſhing away of thy Sins* ; that is, *Receive Baptiſm, as a livery and Seiſin of Pardon ; and of all other benefits of the Covenant of Grace which are inſeparable from it.* 4. *To ſet Chriſt and all his benefits before Believers, in the way of greateſt force to Inſtruct and Comfort them.* And that is, by Propoſal of them unto our *Senſes*, in viſible Rites and Ceremonies. For, who knows not, that Knowledge comes into our *Souls* through our *Senſes?* And, both moſt powerfully and pleaſantly through our *Eyes?* Now the gracious Man dares not receive

receive this overflowing of God's Grace in vain. Holily to *God*, exemplarily to *Men*, *beneficially* unto *his Soul*, he doth, by the holy *Sacraments* of the *New Teſtament*, 1 *Profeſs his Chriſtian Religion*, 2 *Teſtifie his Union to Chriſt and to his Members*, 3 *Diſtinguiſh himſelf from Infidels*, 4 *Encourage and Engage his Soul to the Obedience of the Goſpel.*

He thinks it worth his while, to contemplate and to praiſe the *wonderful extent* of God's grace, in this *ſigned, ſealed Covenant* of his. For the moſt part, he is one that conſiders, it is extended, as to the PERSONS, ſo unto the SEED of Believers. And that, as God ſaid to Abraham, *I will be thy God, and the God of thy ſeed*; ſo, upon us *Gentiles is that bleſſing of* Abraham *come*; Gal. 3. 13, 14. And we are told that *our Children are Holy*; (that is, with a *Covenant-holineſs*, and ſuch as entitles them unto Baptiſm, the entring Seal of the Covenant.) 1 *Cor.* 7. 14. They are holy by their Parents *Dedication* and by God's *Acceptation*; for when the Parents dedicated *themſelves* they dedicated *their ſeed* alſo unto God: and when God Promiſed to be *their God*, he Promiſed to be *the God of their ſeed alſo*. No Man hath yet ſhewn us, where God

God hath ſaid, *I will no longer be the Covenant-God of my Peoples Infant-ſeed. Or, though I do admit them into my Covenant, I will not henceforth, as of old, ſeal my Covenant unto them.* Now, as before Baptiſm they are Holy by *Spiritual Dedication*; after Baptiſm they are farther Holy, by *Sacramental Conſecration.* And as the *Circumciſed* of old *were debtors to the whole Law to do it*; ſo are they, being *Baptized*, by new Obligation *debtors to the whole Goſpel to obey it.* To wit, when they come unto years of capacity; and ceaſe to be accounted by God as *Parts* and *Pieces* of their Parents, which in their nonage they are accounted. A *bleſſed Privilege!* And ſuch, as, if it were but duly improved by *Parents* and *Children*, we ſhould ſoon ſee *bleſſed Effects* of it. The gracious Man of whom we ſpeak, laments much his *Parental* and his *Perſonal* non-improvement. And is one, that ſets himſelf to make it appear, he thinks the paſt time of neglect to have been too too much. One, that now having received his ſight in the Matter, addicts himſelf to improve it ſo much the more unto Faith and Obedience.

He perceives that Baptiſm is another kind of thing, than the generality of People

People take it for. And, of all things to be named, *God will not hold him guiltleſs that taketh his Baptiſm in vain.* Take it in vain they do, who *mind their Covenant with God*, never the more for it. Who *believe the Pardon of their Sins*, never the more; who *confide in God for the beſtowal of all the Promiſed good things of the Covenant*, never the more; *who are bent to die unto ſin and live unto righteouſneſs*, never the more for their Baptiſm.

But he conceives of it as a *Baptiſm of Repentance, for the Remiſſion of Sins.* And makes the ſame uſe of it, as a *Servant* doth of his Covenant with his *Maſter*; as a *Souldier* doth of his Covenant with his *Captain*; as a *Wife* doth of her ſolemnized Marriage-Covenant with her *Husband.* He conſtantly bears it in Mind, as his *true* and *greateſt Encouragement* to expect the recompence of reward without doubting; and as his *like Engagement* to Serve the Lord Jeſus Chriſt, to fight under his Banner againſt *Fleſh, World*, and *Devil*; and all days of his Life to *Honour, Love*, and *Obey* him. As *Warriers* are not dreſs'd, but are naked, till their *Swords* are girded to their Sides: ſo is it with him in a Morning; he thinks not himſelf up, dreſs'd, and ready to ſtir, till his

Soul

Soul hath put on the *Sword of the Spirit*, which is the Covenant-WORD of GOD as in holy BAPTISM SIGNED and SEALED. *Ubi VERBUM nominatur, SACRAMENTA fere ſubintelliguntur.* Ames, *in Sciagraph. Catecheſ.* It is his perpetual Soliloquy; *How ſhall I that am dead to ſin*, that am Baptized, and have ſolemnly Vowed Death unto all Sin, *how ſhall I live any longer therein?* I, *that am*, in the import and ſignification of my Baptiſm, *Riſen with Chriſt*, what ſhall become of me, if I do not *ſeek the things that are above?* If unbaptized Infidels be *damned without mercy, of how much ſorer puniſhment ſhall I be thought worthy*, if I *Forget*, though I do not verbally *Renounce*, my Baptiſm? If I become *blind*, *ſee not far off*, *and* FORGET *that I was waſhed from my old ſins?* If I bear my holy Baptiſm, but as an empty Formality? If I uſe it not, as *daily Food*, for the ſtrength of my Faith; and as *my ordinary Phyſick*, for its Health? If, *under Temptations*, I do not advance the Conſiderations of it for *gaining Victory* over them; and if, *at other times*, I do not advance the ſame for *keeping my Conqueſt*? Better may a *Servant* forget that he was *Hired*; a *Souldier*, that he was *Liſted*; a *Wife* that ſhe

was

was *Married*; than I forget that I was *Baptized*. Their *Folly* would be leſs, their *Sin* would be leſs, their *Loſs* and *Shame* incomparably leſs.

And the rather; becauſe, I conſider, my Baptiſm was Infant-Baptiſm it ſelf. Other Baptiſm, is like *the Tower of* David *builded for an Armory, wherein there hang a thouſand Bucklers and Shields againſt our ſpiritual Adverſaries.* But of *Infant-Baptiſm*, it muſt be ſaid, *There is none like that.* None like it, for *numerous* and *powerful* enforcements unto Faith and Obedience. *Being Baptized in my Infancy*, upon the account of God's Covenant with my Anceſtors, *I am thereby given to ſee, that Sin is a* Herod *that ſought my life from the very womb.* That it was *In* me, before ever it proceeded actually *From* me. That it is an earlier Enemy of mine than they dream of, who diſown *Original Sin.* For, what need of the *holy Waſhing*, if I was not then it ſelf *Unclean*? And, being that I was ſurely ſo, methinks I am the *more engaged* to contrive and endevour the death of ſo *early*, as well as *deadly*, Foe, as my Sin is. *Being in Infancy Baptized*, ſo early entred into league with God againſt it, and encouraged *extremely* unto holineſs and righteouſneſs; the date of

my Obligation addeth weight unto it. I cannot but think, that, of all Men living, the ſo early bound had need exquiſitely and entirely to obey. *Being in Infancy Baptized; I am thereby certified, God is not only my God, but he was the God of my Fathers before me.* And I cannot but much the more promptly truſt in him; as it's *Uſual* with all the World, to truſt the moſt readily of any Men. their own Friends and their Father's before them. For this alſo have *I the Example of God's Saints on Scripture-Record* who often ſtrengthened their Faith on their Father's Covenant. *Exod.* 32. 13, &c. Yea, *good warrant from God I have*; being he tells me, *he ſhews mercy to thouſands of them that love him*; and *Children are beloved for their Father's ſake*, Rom. 11. 28. *Being baptized in Infancy*, *I* can and ſhall often plead the Covenant therein ſealed, with ſpecial Advantage. The Object of my Faith, is not only *God in Covenant*; but *God in Covenant with the Seal of Baptiſm adminiſtred, to ſtrengthen that my Faith.* And this whenever adminiſtred, is a ſtrong Plea. But, as all the World will acknowledge, *Experience* and *long Acquaintance* do make a mighty inducement to *Truſt*, and *Confidence* in any one that we Plead with.

with. Now this Inducement I have by the means aforeſaid. And thus do I humbly Plead with my God, both for *Spirituals* and for *Temporals* : " Lord, when I could only *Want*, and could not *Know*, *Deſire*, or *Ask* for the good things that I wanted; whether *Initial Graces*, or *After-ſupplies of Grace*; whether *Neceſſaries*, or *Convenient Comforts of this Life*; then moſt freely, of Grace viſibly and without queſtion free, thou didſt Seal a Promiſe of all of them unto me. Forbid the unbelief in my heart, I meekly beſeech thee ! And let me not doubt but thou wilt faithfully beſtow them all on me, now that I am daily in thy dear Son's Name an earneſt Supplicant for them. Now that, of thy own Grace whereof thou art as conſtantly the *Rewarder* as the *Author*, I ask, ſeek, knock, and pray without ceaſing. O *what will the People ſay*; the People of the Congregation that ſaw thee ſolemnly ſeal Promiſe of all unto me, when I was carried in Arms, if they ſhould ſee that ſealed Promiſe fail me now? *What will the* Miniſter *be tempted to ſay*, he who in Chriſt's Name and Place did then ſolemnize the Covenant betwixt thee and my ſoul? *What will he ſay*, ſhould he

ſee me now, at theſe years, coming to thee, and yet caſt out and caſt off by thee? O be it far from me to diſtruſt thee; and eſpecially then to diſtruſt thee, when *I* conſider, [1] *that thou art my God* in ſealed Covenant, and [2] *that thou art my God* in ſealed Covenant *from my Mother's belly*. By thy Grace aſſiſting, *I will never forget* (or leſs than Practically remember) *my Infant-Baptiſm*; *for therewith thou haſt quickned me*. And therewith, I truſt, thou wilt always quicken me. When, of old, thou didſt promiſe Life to *Hezekiah*; his query was, *What ſhall be the ſign that the Lord will heal me?* But, I am paſt that doubt; Thou haſt promiſed me Life, and all good things in Chriſt Jeſus; and *holy Baptiſm* is the *Sign* and *Witneſs* between Thee and Me. *The ſign and ſeal of the Righteouſneſs which is by Faith*; even of all the Grace promiſed to me in Chriſt. Amen, and Amen!

It muſt be added; the gracious Man is one that doth not uſe to forget, that he is a creature *Weak*, and but *Imperfectly ſanctified*, and (during his abode in this World,) *always miſerably Tempted*. And therefore one that had need, to make uſe of all the means of grace by God provided. To have a due reſpect unto ALL the

the Covenant Word of God, and unto BOTH of the Sacraments or Seals thereof. He forgets not that the *Word of God* is a *Covenant word*; and that *the Covenant of God*, is *a ſigned ſealed Covenant*; and that *the ſigned ſealed Covenant of God*, for our more abundant Inſtruction and Conſolation, *hath two diſtinct Seals ordained for it. Baptiſm*, the firſt, for our *Initiation*; the *Lord's Supper*, the other, for our *Confirmation. Baptiſm*, *once* to be adminiſtred, for our *one Entrance* into Covenant: the *Lord's Supper*, *often* to be adminiſtred; (I think *always on Lords-Days*;) for our *Continuance* in Covenant; for our *Perſeverance*, and *Progreſs* in grace. *Baptiſm*, in which God (conſtructively) ſaith, "*Come thou and obey the Goſpel as thus En-*"*couraged and Engaged by the Sign and* "*Seal on my part, and by the Bond and* "*Badge on thy own part:* And the *Lord's Supper*, in which God ſaith, "*Foraſmuch* "*as thou haſt Underſtood, and Conſented* "*unto, and Profeſſed thy conſent unto, the* "*Covenant ſealed between me and thee in* "*Baptiſm; Come thou, and take another* "*Sign and Seal thereof on my part, and* "*give another Bond and put on another* "*Badge on thy own part; and as thus anew* "*Encouraged and Engaged, go Perſevere*

" *and make Progreſs in Faith, Hope, Love, and Obedience.* The good Man of whom I am ſpeaking, is neither *Ignorant*, nor *Forgetful*, nor leſs than *practically mindful* hereof. He no more dares to *Omit* what his God *Commands*, than to *Commit* what he *Forbids*. He as truly dreads to *diſuſe the Cup of the Lord*, as *to Drink the Cup of Devils*; and to *deny to partake of the Lord's Table*, as to *comply and partake of the Table of Devils*. THIS DOE IN REMEMBRANCE OF ME, ſaith Chriſt; Yea, Lord, ſaith he, THIS WILL I DOE, THIS I CANNOT BUT DOE. I, whoſe DESIRE and PRAYER is, that, in *all* things Thy Will be done. He minds the AUTHOR of that Command; who is his *Supream Cæſar*, to whom he grudges no *Tribute*: and the COMMAND it ſelf; which is as *Eaſie* and *Pleaſant*, as *Beneficial* and *Honourable*, as any in the *Goſpel*. All the *Pain* of it, is but parting with the *Plague* of allowed Sin. It binds to the *Pleaſure* of receiving the greateſt enſurance of Salvation. The *Benefit*, no Man knows but he that hath it; and the *Honour* is of things unſpeakable. Moreover, the gracious Man, when there is need, doth melt his heart with that Argument, wherewith *Joſeph*'s Brethren did melt

melt his: *Thy Father did command before he died*; or *when he was dying.* He reaſons with himſelf thus; How my Soul, wilt thou look my Saviour in the face at the Reſurrection, if thou ſlighteſt the *very Charge* he gave thee at his *Death. Thy Saviour did command this the ſame Night wherein he was betrayed.* Wo unto me, if I leſs obſerve my Redeemer, than the *Rechabites* their *Jonadab*, and the *Turks* their *Mahomet.* They being under *Prohibition*, abſtained from Wine. I am a wretch, if at a *dying Saviour's Command*, I do not *uſe holy Wine*, for my *Soul's ſake and my often infirmities.* He likewiſe awefully thinketh of the *Scandal* given by a neglect of God's holy Table. Of the *contempt* it caſts upon the whole Generation of them that have *ſought* God's face therein, in all Ages. Yea, and *found* it too, in degrees of *light* and *ſtrength*, not communicated (ordinarily) in other Ordinances. Of the ſore reproach which it poureth upon the heads of our *Martyrs* in Q. *Maries* days: who vainly reſcued from the *Papiſts* the pure adminiſtration of the Lord's Supper, with the Price of their Life blood; if it be ſo *very indifferent* a thing, that we may, *without Sin againſt God and without harm to our ſelves,*

go without it. Nor doth he without trembling consider, what a fearful *stumbling block* unto *raw* and *weak Christians*, his neglect of the Lord's Table wou'd be. Such a *stumbling-block*, as would cause the *fall* of many; and it may be to the *Ruin*, at least to the sore *Wounding* of their Souls in Grace and Peace. In a word; if *Doubts* and *Fears* perplex him, the gracious Man rests not in them. He carries his *Evidences* to Men skilful in God's Law, and and takes their Judgment. If his Soul be *Distempered*, he will have the advice of a *spiritual Physician*. And that is, what God doth ordinarily bless unto his relief.

But, being God hath given WORD and SACRAMENTS for two Breasts of gracious Consolation; he cannot make, or endure himself to live an *Amazon*; or with but one Breast. The *Scythian Women* cut off one of their Breasts that they might the *more advantageously* draw their Bows in Battel. But *the Captain of his Salvation* never taught him so to do. No, but the clean contrary. So that, *he dareth not to Pray for spiritual strength and victory over spiritual Enemies, without the use of this especially strengthening Ordinance.* I mean in conjunction with all others.

Preparing

Preparing diligently for the Lord's Table; and *Repairing* frequently unto it; and *Demeaning* himſelf becomingly at it; he conſcientiouſly ſets himſelf to *Anſwer the ends of it* in his daily walk with God and Men. Coming from the Ordinance, he Reviews the MERCY that he hath *received*, and the DUTY that he hath *performed*. He quickly finds a time to go and offer unto God PRAISES for both, and PRAYERS for all ſupplies of his Spirit for the improvement of both. He ſeduloufly watches againſt the exceſs of worldly PLEASURES and BUSINESS alſo; which he knoweth to *chill ſpiritual Heat*, and to *raſe out holy Impreſſions*. He commands all that is within him to act the grace received; againſt the *invaſion* of DISTRUST and the joynt *inſurrection* of DISOBEDIENCE. To Plead *what God did*, and *what he did*, at the holy Table, againſt all DISCONTENT under *Afflictions*, againſt all SINFUL COMPLYANCE under *Temptations*, againſt all PRIDE and SLOTH in the moſt *Proſperous Condition*. So far is he from dreaming that *his Work* is ended, when the *holy Supper* is ended. Or, that the *holy Feaſt* will work like *Phyſick*, whether one do *ſleep* or *wake*. He tells himſelf, that

that now his *Encouragements* are greater, and now his *Engagements* to all Duty are ſtronger, than before he ſat down at the holy Table. God expects that he ſhould now fall by Negligence *more ſeldom*, and riſe by Repentance *more ſoon*, than he uſed to do before this holy Banquet. He telleth himſelf, his *Baptiſmal Covenant* is not ordained by God to be thus renewed for nothing. No, but that in this Ordinance ſeeing how Chriſt was *Hated* for ſin, *Denied* for ſin, and *Crucified* for ſin, we might more *Hate* it, more *Deny* it, and more *Crucifie* it. Seeing how Chriſt loved God and us, we might more love God and Him; and all days of our lives exclaim, *O hateful Sin! O lovely God and Saviour!* Having in this Ordinance received from Chriſt, by the hand of his Miniſter, another Seal of *our Pardon*, and *our title to Eternal life*; and having given back unto God another *publick Profeſſation of all Goſpel-Obedience*; we ſhould ſtrive and ſtrain after *another degree of Confidence* in God, and *another ſize of Obedience*, than what we have yet attained. And that upon this *Motive-Conſideration* held in Mind, and kept as the apple of our eye for the purpoſe. For this purpoſe we ſhould indeed be ever telling our ſelves,

ſelves, we are God's *Servants* and *Children* by REPEATEDLY SIGNED AND SEALED COVENANT. It ſhould never be out of our thoughts. We ſhould have our *firſt* thoughts of it in the Morning; our *laſt* thoughts of it at Night; and as *many* thoughts of it, as may be, all day. In our *Prayers* very many; and under *our Conflicts* with any temptation, we ſhould have a ſpecial abundance.

St. *Auſtin* ſaith, this holy Supper ſhould be received *every Lord's-Day* if he might adviſe us; and as to the taking it *every day of the Week*, that practice he will neither *blame*, nor *praiſe*. If I erre, let the learned teach me better; this I judge. *It would be my Duty to receive it every day of the Week, if I could not otherwiſe keep upon my heart the ſenſe of what is aforeſaid, from one Lord's-Day to another.*

To conclude this Mark of a gracious Man; he thinks of the *Lord's Supper* as it was ſaid he thought of *Baptiſm. The Lord will not hold him guiltleſs that takes the Lord's Supper in vain.* And he accounts that they do in great meaſure ſo take it, who do not as is ſaid in the Lines foregoing. He knows, that the *ſtrongeſt man in Chriſt* doth *need it*, and is not above it: and that the *weakeſt Babe in Chriſt* is habi-

tually

tually *qualified for it*; and the Ordinance is not above him. No, but is even *chiefly* for ſuch as he is. As Holy as *Adam* was in his innocent ſtate, he *wanted* a Sacrament. And as imperfectly Wiſe and Holy as *Chriſt's Diſciples* were before his Aſcenſion and Miſſion of the Spirit, they *had* this holy Sacrament that I ſpeak of. He is therefore one that valueth the *holy Feaſt*, above his *daily Bread*. And not without cauſe. It is ſaid of the *Egyptian Youth*, whom his Maſter left ſick in the Field; that, being brought to *David*, and *having eaten and drank*; *his ſpirit came again to him*. The gracious Man can tell you, that he hath often been *ſick* and *faint* in his inner Man; and being brought unto *David's Son and Lord*, and *having Eaten and Drank at his Table, his ſpirit alſo hath come again unto him*. If *every Lord's-Day* he hath not reſorted unto this Banquet: yet, ordinarily, he hath taſted of its twelve manner of Fruits *every Month*; if I may allude unto that in *Rev.* 22. 2. And virtue hath come forth from Jeſus Chriſt into his Soul; and *done mighty Works* there, even in deſpight of its *Unbelief*, and *deadly Fears* foregoing. Though he doth not think the Lord's Supper a *Converting Ordinance*, as *from a ſtate of Sin, into a ſtate of Grace*; yet

yet he doth experience it to be a *Converting Ordinance*, as *from lower degrees of Grace and Peace, unto higher ones.* He pitieth in his heart every Soul of each ſinful Tribe; both thoſe that *prophanely keep away* from the holy Table, and thoſe that do *but come and prophane it.* And he ſpiritually hears God ſaying to thoſe vilifyers of holy Bread and Wine, as it is *Iſai.* 65. 13, 14. *Behold my Servants ſhall Eat, but ye ſhall be Hungry; behold my Servants ſhall Drink, but ye ſhall be Thirſty; behold my Servants ſhall Rejoyce, but ye ſhall be Aſhamed; Behold my Servants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and howl for vexation of ſpirit.*

I will here Publiſh the words of a *Judicious and Pious Author*, which *have been uſeful* to me; and *may be ſo* unto ſome of my *Readers.* Even theſe, of Mr. *Daniel Rogers*, which I find in his *Treatiſe of Sacraments*, Part 2. p. 241. "I mourn to "ſpeak it; divers Miniſters, neither *Unlearned*, nor *Unpainful*, (in their kind,) "nor *Ungodly*; yet, in Point of the *Sacrament* do little acquaint either *themſelves* "or the *People*, with it, almoſt through "the Year, except in *a paſſage afar off.* I "dare not boaſt my ſelf; but if I might "draw any to Emulation, I durſt ſay, that,

"where-

" whereas *my poor Labours for* TWELVE " YEARS *were more upon this than any* " *other Point,* I am not aſhamed to ſay, I " found the Argument more FRUITFUL " at the end, than all the while. And " doubtleſs many good People there are, " who mourn for *the barrenneſs of their* " *Miniſters in this kind.*---So, in his Preface to his Reader, he harmoniouſly enough ſaith; " I could not ſee wherein " I could do greater honour to God, than " to *enhanſe* the Knowledge of CHRIST " SACRAMENTAL. And *to incite others* " *to do it*, whoſe learned Abilities can " better perform it.

*I*t hath been ſaid, who is the good Man's KING and FATHER; who is his ADVOCATE and FRIEND in the Court of his fatherly King; who is his GUIDE and COMFORTER on Earth, ſent down unto him from that Court. And alſo, what are the BONDS and COVENANT TRANSACTIONS, that have paſſed betwixt them and him. Wherefore our laſt Mark is this;

Mark 5. *Aſſurance of Saving Grace, is ſweetly poſſeſſed, or painfully ſought, by him.* By *Saving Grace*, I mean ELECTION, REDEMPTION, VOCATION, JUSTIFICATION, and GLORIFICATION.

By

By *Aſſurance*, I underſtand Certainty of Mind; ſuch as is *Proper*, tho' it be *Imperfect*. No man living is *Perfectly Aſſured* of God's Love; or is ſo certain, that he cannot be made more certain. But, many a man is *Properly Aſſured* of it, and hath more than a *gueſs*, or a *conjecture*, that he is a Poſſeſſor of it. For many a man's Aſſurance, is built upon *proper*, rational, aſſuring *grounds*. Many a man's Aſſurance, hath *proper*, real *Victory* over his doubts, and againſt his fears. Many a man's Aſſurance, hath *proper*, genuine *Fruits* of Aſſurance; *Peace*, *Patience*, *Joy &c.* Many a man's Aſſurance, hath *the name of Aſſurance given it by God himſelf*; who always giveth things their *proper* Names. St. *Paul*'s is called a *ſure Perſwaſion*, *Rom.* 8. 38. St. *John*'s, a *ſure Knowledge*, 1 *Joh.* 2. 3. The Faith of all, is called an (ἔλεγχος, or) *evident proof of things not ſeen*, *Heb.* 11. 1. In a word; many I ſay, have and enjoy the comfort of this *proper Aſſurance* of God's Grace. And the good man, that hath it not; *that either never attained it*, or *having attained it*, *hath loſt it*; he knoweth that it is ATTAINABLE, that it is DESIRABLE, and that it is NECESSARY: And therefore dares not to *deſiſt from* ſeeking it, or to *be remiſs in* ſeeking it.

He

He knows it is *Attainable*. For the *H. Scriptures* are Revelations of God's Grace; and that, *Free indeed*, as to any *Merit* of ours, but *moſt Engaged*, as to the *Promiſes* and *Covenant* of God. They are a Revelation both *Full*, and very *Plain* and *Intelligible*; yea, and *given of God for this very end*, that we thro' comfort of the Scriptures might have hope, *Rom.* 15. 4. Beſides this, he knoweth the *Nature of Man, and the Power of Conſcience*, too well, to dream that Aſſurance is unattainable. The *Scripture* is a *Lamp* to ſee by; and *Conſcience* is an *Eye* to ſee with; what then ſhould hinder Aſſurance? Conſcience is (we know) an inner *Judge*, and juſtifies or condemns us at its Bar. It is alſo a *Witneſs* in our ſelves, as to the matter of Abſolution or Condemnation. It is likewiſe a *Rewarder*, or a *Puniſher* of us; *a good man* is more than a little *ſatisfied from himſelf*; and a *Cain* and *Judas* more than a little *tormented in themſelves*. Moreover, the good man knows, that *what hath been full often attained, even under the Old Teſtament, it is not to be thought unattainable under the New*. Eſpecially, that thing which under the *New Teſtament* very many have attained; and all are commanded to ſeek; and conſequently

quently have a promiſe, that (in the due uſe of means) they ſhall find. To conclude; he knows that *it is poſſible to attain aſſuring Evidences; and therefore poſſible to attain Aſſurance it ſelf.* Thoſe ſaid Evidences, are Demonſtrative ARGUMENT, Credible SENSE, and Infallible TESTIMONY. The *inſeparable and diſtinguiſhing Effects of Grace, do demonſtrate the being of it.* Preference of Chriſt, and his Spirit above all things, Purification of heart and hands, *&c.* do ſo do. And theſe are attainable. *Inward ſpiritual Senſe and Perception, is not to be diſcredited.* In propoſing of Ends, and in proſecuting them with Means, we have ſenſations of our actions; and theſe ſenſations are as worthy to be believed as our bodily Eyes at any time are. There is a *ſeeing* Light in God's Light; there is a *Feeling* of Divine Power with its exceeding greatneſs prevailing upon our Wills; there is a *Taſting* that the Lord is good, and his Word ſweeter than Honey; he that hath theſe, may ſafely conclude from them, that he is an Heir of Grace. And theſe are attainable alſo. Laſtly; *The Teſtimony of a Perſon that can neither be Deceived, nor Deceive us, is worthy of all acceptation.* The Holy Ghoſt is ſuch a Perſon, infinitely *Wiſe*, and

alike *Good.* He is ſent from the Father and Son, to teſtifie unto the Children of God, that they are his *Children*, and his *Heirs*, and *Coheirs* with Chriſt. To Teſtifie it *with their Spirits*, that they are ſo. To be an additional and deciding *Witneſs.* The *Word of God* lays down ſure marks of Grace, and witneſleth thoſe marks to be true. The *Conſcience of a Believer*, or *his Spirit*, witneſſeth thoſe marks to be found in his heart and life. *The Spirit of God*, ſupervenient to both, preſents himſelf, and witneſſeth by *ſelf-evidencing Light*, that thoſe marks are true, and are truly in the Believer, and the Believer truly in the unchangeable Love of God. And who dares ſay, this Teſtimony of the Holy Ghoſt is unattainable? or, being attained, will not give true and proper Aſſurance?

The good man knows well the *Deſireableneſs* of ſuch Aſſurance. For, without it, who can *Do God's Will*, or *Praiſe his Name?* Who can come unto the *Throne of Grace* with a becoming *boldneſs?* Who can *Rejoyce*, or not *Mourn* always? Who can *Comfort*, or not *Sadden* others? Who can *Live*, but very *uneaſily*; or *Die*, but very *unwillingly*? But *Aſſurance* is *Joy*; and *Joy is our ſtrength.* Our ſtrength againſt *Corruptions*, *Temptations*, and the *Fear of Death.*

Death. Aſſured *Paul*, beat down his Body, and kept it in ſubjection. Aſſured *Moſes*, choſe rather to ſuffer Affliction with the People of God, than to be Heir of the Crown of *Ægypt*. Aſſured *Simeon* could ſay and ſing, *Lord, now letteſt thou thy Servant depart in peace.*

But, laſtly; The gracious man conceives of this Aſſurance as a thing moſt *Neceſſary*. Even *upon a nearer conſideration Neceſſary*. I mean, *upon conſideration of the Command of God* laid on him to ſeek it. God requireth nothing more *expreſly* and *plainly* in all the Bible, than that we *give Diligence to make our Calling and Election SURE*, 2 Pet. 1. 10. *We deſire that EVERY ONE of you do ſhew the ſame diligence to the full ASSURANCE of Hope unto the end, Heb. 6.* 11. Yea, many another duty doth God require from us as means of *getting* and *keeping* this ſaid Aſſurance. Our *Ways* muſt be ſearched; our *Hearts* muſt be ſearched; the *Scriptures* muſt be ſearched; our *H. Baptiſm* muſt be recognized; the *Lord's Supper* muſt be frequently repeated; *Men, to whom is given the Tongue of the Learned, to ſpeak a word in ſeaſon*, muſt be oft conſulted; and for what leſs than to get and keep ſure *that God's Law is written in our Hearts, and our*

Names be written in Heaven, in his Book of Life. Many a ſerious thought of this, riſeth, walks, and lieth down with the gracious man: Whoſe ſetled Judgment therefore is, that if the *bare want* of Aſſurance be no Sin or Loſs at all; yet the *neglect of it* is ſuch a ſin, and argues ſuch a want of all Spiritual ſenſe, as ſcarce conſiſts with grace. He is ſatisfied indeed, that *ſpring-tydes of Aſſurance* and *over flowing Comforts*, may be wanted, without ſin. For they are rather *Priviledges* than *Duties.* But as for *Aſſurance* which Schoolmen call *Moderate*; and which reacheth unto *Hope* and *Peace*, though not unto *Dancing* for joy and *Triumph*; this the good man thinks God ſeldom or never denies, but upon ſome ſinful Provocation. Upon the contempt of *ſome Ordinance*, neglect of *ſome Duty*, unexerciſedneſs of *ſome Grace*, indulgence of *ſome Luſt.* And therefore inclines to think the want of this ſort of Aſſurance to be his ſin. This, whoſe want he judgeth meritoriouſly procured by *ſinful Cauſes*; and he feeleth to be malignantly full of *ſinful Effects.* Nevertheleſs, he awefully concludeth, that ſhould he add unto that *ſinful want* the *more ſinful careleſneſs of getting out of it*; ſhould he *forget* or *deſpiſe* God's poſitive com-

mand to ſeek Aſſurance; (though therein the divine goodneſs maketh his Comfort to be his Duty;) ſhould he together break ſuch a *Goſpel-Precept*, and ſlight ſuch a *Goſpel-Priviledge*; he ſhould then contract a much more frightful Symptom of *Reprobation* upon his Soul.

In ſhort, our gracious Man is ever buſie in *Getting*, or *Preſerving* and *Promoting* his Aſſurance of grace.

The Holy Ghoſt muſt indeed *work* grace in us, before he can *Witneſs* it to be in us. But it is moſt certain, that he *may* and *doth* often *work* it in a Soul, long before he doth *witneſs* unto it that he hath wrought it. *Nor do I dare to ſay that he doth not let ſome Children of God live and die without ever witneſſing it unto them at all in this World.* Although we all believe and teach, that ordinarily he doth, firſt or laſt, witneſs the grace he works to be true and ſaving. And doth either *by and by after their Converſion*, or, *after ſome good Proficience in Sanctification*, or (at leaſt) *a little before their Death*, Aſſure God's people of his grace in them. There are *ſeveral Seaſons*, in which, above all other times, he is obſerved to give them the ſaid Aſſurance; and there are *ſeveral Duties*, which, above others, he uſeth graciouſly

ciouſly to reward and honour with Aſſurance.

There are ſix Seaſons which are eminent. The firſt is, *when a Soul hath been extraordinarily bemoaning its ſin.* *Ephraim* was heard ſo doing. And what was the next news? He was ſtraitways called a dear Son, a pleaſant Child, *Jer.* 31. The ſecond is, *when a Soul hath been Praying in Prayer, and that with all Prayer.* When it hath been moſt *reſtleſs*, and denied to *give the Lord reſt*; and been moſt importunate for Aſſurance, *in order unto holineſs*; then frequently cometh an aſſuring Teſtimony. As when our Saviour had been at Prayer, then came the voice from Heaven, ſaying, *This is my well beloved Son, Luke* 3. The third Seaſon is, *when a Soul hath been Waiting for Aſſurance, and looking for it in all the Ordinances of God, no one of them excepted.* It is in his Ordinances that he will diſpenſe his Conſolations. See what is ſaid of them, that follow thoſe Ordinances, *Pſal.* 36. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, thou ſhalt make them drink of the rivers of thy pleaſure.* In the Ordinances we ſee moſt of Chriſt's Blood as prevailing to God's ſatisfaction; and we feel it moſt prevailing as to our Conſciences Pacification. The

fourth

fourth Seaſon is, *when a Soul is called to undertake ſome extraordinary Service for God.* Before *Abraham* was called to the extremity of Self-denial, in offering up his *Iſaac*, he was certified that God wou'd be his exceeding great reward. Before *Steven* was ſtoned, he ſaw the Heavens opened, and his Advocate ſtanding at God's right hand. Before our *Saviour* himſelf was *Crucified*, he was *Transfigured.* He did ſhine in glory before he was clothed with ſhame. The fifth Seaſon is, *when a Soul hath done ſome eminent ſervice, and extraordinarily held its integrity.* After that *Abraham* had, in his admirably prompt intention, offered up his Son, he received that tranſcendent teſtimony, *Now I know that thou feareſt God.* And after that *Job* had made his Patience to be heard of, (though not without ſore fits of Impatience immixed,) the Lord *accepted the face of* Job, *gave him twice as much as before*; and proclaimed it, that *none of his Friends had ſpoken the thing that was right like unto Job, Job* 42. The ſixth Seaſon is, *when the Soul is taking leave of the Body.* Then *when Fleſh and Heart faileth*, the God of all conſolations oft pleaſeth, to be moſt ſenſibly *the Strength, and the Portion, and the Joy of his Children.* Making them then

moſt ſure that they have a *building of God, an houſe made without hands*, Eternal in the Heavens, when the earthly Houſe of their Tabernacle is diſſolving. Thus doth he, who is *Maſter of his own Conſolations*; and may and doth diſpoſe of his own as he pleaſeth, both for the *Meaſure* and the *Seaſon*; thus doth he oftentimes diſpoſe of them. And hereof the gracious Man is no negligent obſerver.

Let it ſtill be remembred, that God will *uſe a liberty*, and *arbitrarily diſpenſe* the ſweet Aſſurance we ſpeak of. And it is not for us to preſcribe to him either *Times* or *Means*, in which he ſhall *neceſſarily* give it to us. But as it hath been ſaid of *ſpecial Seaſons*, ſo it muſt be affirmed of theſe following *Duties:* ordinarily God doth in them give the ſenſe of his Love, and the *moderate Aſſurance* of his Eternal Good-will unto Believers. I would make no ſuch *Compariſons* between Duties, as ſhould be *leſſening* of the worth and weight of any. But I may be allow'd to ſay thus much, I ſuppoſe. Look, as *ſome Sins* do above ordinary ſo *grieve the holy Spirit*, that he refuſeth to comfort ſuch as do commit them: ſo do *ſome Duties* above ordinary *pleaſe* and *delight* Him; inſomuch that he uſeth not to let it be very

very long before he doth pacifie and comfort the Believers, who do duly perform them. And of this ſort are the *Duties* which I ſhall propoſe.

Firſt, *The religious uſe of our Goſpel Sacraments.* Unto the ſcarcity whereof, I do very much impute the *notorious ſcarcity* of Aſſurance, in theſe our days. In which we have many that never in their lives ſpake to this purpoſe unto themſelves. "Come, I perceive that *without* "*ſome Aſſurance, my Religion cannot be my* "*Delight.* And it horribly reproacheth "God, to be ſerved without *greateſt* De- "light. And *men will unavoidably be pre-* "*judiced* againſt all inward and ſpiritual "ſervice of him, by the ſight of my *ſad* "*and drooping* life. My *Children*, and *Ser-* "*vants*, and *Neighbours*, will be hardned "in *Irreligion*, while they ſee my *Religion* "to be for the preſent not at all *Joyous*, "*but Grievous.* I have learned that Bap- "tiſm and the Lord's Supper, were or- "dained for the very purpoſe to BEGET "and PROMOTE aſſurance of God's "grace. Wherefore, by the help of his "grace, this *day* and *hour* I will BEGIN "and I will PERSEVERE in the uſe of "them for this bleſſed benefit. [*Beloved Readers*, ſtop here; and, before you read on,

on, take to task your ſelves.] The diſcreet and gracious Man knows, the Holy Ghoſt is the *Sealer* and *Comforter* of God's Children. But he himſelf, in his Scriptures, hath named *Sacraments* by the name of *Seals*, Rom. 4. 11. And teſtified, that *Abraham* received his *Old Teſtament Baptiſm* for a greater ground of Aſſurance of the righteouſneſs he had by Faith. As alſo, that *the Old Teſtament Lord's Supper* was for the Church's further Aſſurance that the *deſtroying Angel* ſhould not ſmite them. And accordingly we ſee, that the New Teſtament Circumciſion, when duly conſidered and improved, is bleſſed to enſure believing Souls of the divine Promiſes. The *Baptized Eunuch found it ſo, and went his way rejoycing*, Act. 8. 39. And the New Teſtament Paſſover is ſweetly bleſſed to remove fear of the *deſtroying Angel*. It appears ſo, *Act.* 2. 46. For *continuing in breaking of holy Bread*, the Primitive Chriſtians *eat their* (common) *meat with gladneſs of heart, praiſing God.* Not to repeat all that is foreſaid, this remember: In the WORD, God woes us but by *his Miniſter*; in the SACRAMENTS, he woes us alſo by *his Son's very Picture.* In the WORD he ſpeaks in *General, He that believes ſhall be ſaved*; in the SACRAMENTS,

CRAMENTS, he is *more particular; Son, or Daughter, be of good chear, thy ſins are forgiven thee.* And in the uſe of theſe Sacraments it is, that he uſeth ſo to ſpeak: not in the *carnal ſpiritleſs uſe* of them; but *in that uſe which is declared in our foregoing Mark.* An uſe, in the neglect whereof, I think it *not ſafe* to Pray for *Aſſurance*; but *full as wicked*, as it wou'd be to Pray that *Faith* may come in the reſolved neglect of *Hearing the Word.* In ſhort; who knoweth not many Chriſtians, that have come to the ſtudy and practical improvement of the Sacraments, with a *Hell of Fears* in their Souls; and have e're long received a *Heaven of Joys* in the room of thoſe baniſhed Fears. For the moſt part gracious Souls be wiſer; but ſome *Babes* will object, and do ſo; *that it is a ſin for them to come to the Lord's Table until they have Aſſurance.* And a great deal of pains it coſteth, to teach ſome of them theſe plain Truths. 1. *The Faith that qualifies for the Lord's Supper, is not higher than that of Acceptation of Chriſt on the Goſpel-terms, and Reliance upon God's truth for making it good.* When a Soul hath this, he is ſpiritually *Alive*; and as ſoon as he is ſo, he may and he ought to *feed* on this ſpiritual food, for ſtrength

and

and growth. 2. *It is not indiſpenſably neceſſary to ones right unto the Lord's Table, that he ſhould have a certain, or aſſured Knowledge, that this Faith it ſelf in him be true, and that he is in Chriſt.* It is enough, if God's Word may be believed, *if his heart condemn him not*; though it cannot fully abſolve him, and rid him of his ſcruples. 1 *Joh.* 3. 20. True, he ought to *Examine* himſelf; for how elſe ſhould a man *Condemn* or *Juſtifie* himſelf? But if, upon Examination, an *enlightned heart* finds it ſelf *weary of ſin*; *Deſirous to be rid of it in Chriſt's own Method*; *Pleaſed that Chriſt promiſeth reſt and relief unto ſuch burthened Souls as his*; *and Reſolved to wait in the uſe of all means, to have that promiſe made good unto him*; what then? Truly, theſe things being *ſo*, he ought to come to the *Lord's Supper*, deſiring God to ſeal unto him the Promiſe which he layeth hold on; and to promote his cravings for Chriſt, as a fountain of both *Pardoning* and *Purifying* grace. They that *raſhly* deny this, do *audaciouſly* and moſt *barbarouſly* exclude from the Lord's Table all *Chriſtians under deſertion, and doubting*; all *bruiſed reeds*, which (it may be) are the *fitteſt*, as well as *needieſt*, of any Souls, for the holy Banquet.] I will be the ſhorter in the remaining

ing Duties, becauſe, in a manner, all are comprehended in this firſt.

A ſecond Duty, which the Holy Ghoſt doth often make a means of working Aſſurance in Believers, is *Self-Examination.* Not all, that Men will call by the name hereof; but, that which *really* is ſo; that which is *ſtrictly managed,* and is as *conſtantly iſſued.* That, wherein a man *ſets God before him*; and having *beſeeched his gracious Conduct, and Counſel*; falleth to compare what he *Hath* done and *Doth* do, with what the Goſpel *Requireth* and he *Ought* to do. Examineth his *Actions,* and eſpecially the *ſincerity* of the ſame; *q. d.* "Have "I *Repented* or *do* I? and is my *Repentance* "*ſincere?* Have I *Believed* on Jeſus Chriſt, "or *do* I ſo? and is *my Faith ſound and un-* "*feigned?* Have *I begun,* or *am I beginning* "a life of *Repentance, Faith,* and *New Obe-* "*dience?* and is it in *truth* and *integrity* "that I do ſo? Speak out *Conſcience*; for "*judge* thou muſt, and *conclude* one way "or other. And I will not ſleep, till thou "telleſt me *what thy Sentence is.* At leaſt "what it is, *that thou inclineſt to believe* "*of my Actions, of the ſoundneſs of them,* "*and of my ſtate thence to be judged of.* If "thou doſt ſay, I do *not* Repent, Believe, "and Obey the Goſpel; or that I do not

"*ſincerely*

" *ſincerely* ſo do, I will not build upon a " preſent rotten title. I will beg for " *God's Spirit*, and a *new Heart* by him " wrought, and *new Acts* by him excited; " and a *new Claim* will I make, e're I ſtir " out of this place. If thou, *O Vicegerent of God within me*, if thou ſayeſt, that, *upon thy utmoſt ſearch*, things appear better unto thee; and that, by the Scriptures judging, thou believeſt me to be a *true Penitent*, *ſound Believer*, *ſincere Obeyer of the Goſpel*; I will not give way to importunate *ſcruples*, and refuſe all comfort, and be afraid to bid my Soul *bleſs the Lord, and all that is within me Magnifie his Name.* I will *humbly* Hope in his grace, and *loudly* Praiſe him in that hope. *Uncertainty*, or *ſomewhat worſe* muſt be theirs, who will not *thus Examine* themſelves. But, of Souls *well informed about the Covenant of Grace*, and qualified for Self-Examination; and *much Exerciſing it in this manner*; they are *few*, if *any*, that do *long* endure tormenting uncertainty. *Vain* are all Trials indeed, that are *not brought unto an Iſſue:* and *utterly unqualified they are for trial of their ſtates, who are unacquainted with the Covenant of Grace, the Law, and rule of Trial.*

A third Duty, is *Putting our one Talent to uſe, with Thankfulneſs for it; and without murmuring againſt God for want of Aſſurance.* Repent *as much as thou canſt*, Believe, and Obey ſo; and it is more than probable, thou ſhalt ſoon diſcern thy ſelf to *Repent*, *Believe*, and *Obey*. Eſpecially, if thou art *thankful* for the *little light* that keeps thee from very Diſtraction and Horrors as bad as *Francis Spira's*; it's very like that God will encreaſe it unto the *light of Noon-day*.

A fourth Duty, is *accumulated diligence in all Ordinances*. Fervence in *Prayer*, looſed *Peter's* Bonds; it made *Hannah's* Countenance to be ſad no more, &c. Accurate *Reading* and *Hearing the Word* hath done as great things; and ſo has *holy Conference* (of which I have lately Printed much in a little room.) Spiritual *ſinging of Pſalms*, is notably commended by devout *Ancients* and our *Modern* Divines, for this purpoſe.

A fifth Duty, is *Abounding in ſuch acts of Obedience as do moſt ſingularly thwart fleſh and blood*, e. gr. Full often doth God haſten to make known his Mercy, to them, who reſiſt carnal temptations, and *exceed in mercy towards men*, Iſai. 58. 7. to the 11th. To them who run the hazard of their

their Names and Eſtates in *reproving Sinners.* To them who *bring their bodies into moſt ſubjection,* and make leaſt of carnal Pleaſures, for the ſake of God's ſpiritual Conſolations. To them that *unweariedly promote Peace,* though ill requited by the Parties differing, *Mat.* 5. 9. To them that reſolutely, and painfully, againſt the grain of corrupt Nature, do *love their Enemies, and pardon their Injuries, and pray for their Salvation.*

A ſixth Duty, is *a moſt peculiar War againſt that one ſin which above any or all others, cauſeth a Man to doubt of the love of God.* Some *one ſuch* there is. And when once that *capital Make-bate,* is, with a *due ſpecialty* of care and pains, reſiſted, Aſſurance may be ſoon expected. God uſeth to command *a Calm* as ſoon as *ſuch Jonah's* be caſt overboard.

A ſeventh Duty, is *Bearing in Mind the many Arguments which we may Plead humbly with God, before we get Aſſurance of his Love.* e. gr. 1 *His Names*; Long-ſuffering, Of great Mercy, Forgiving Iniquity, Tranſgreſſion and Sin. 2 *Our own Extremities*; theſe *Heman* did Plead, and we ought to Plead, *Pſal.* 88. 14, 15. 3 *Our Readineſs to forgive others their offences againſt us.* Luk. 11. 4. 4 *Our Miniſters and Friends*

Friends Compaſſions and Prayers. Alas, ſhall Men's iron Bowels yern, and ſhall the Lords gracious ones be reſtrained? *Pſal.* 80. 4. [5] *The ill uſe that ill men, and good ones too, are like to make of our horrors and tremblings.* Pſal. 69. 6. [6] Laſtly and principally; *The univerſal offer of Grace by Chriſt Jeſus made; and of all ſinners, unto heavy laden ones; and weary of their ſins, and of ſuch lives as ſin do make them.*

In a word, The gracious Man *layeth up theſe things in his heart.* Indeed he finds not in his Bible that God hath promiſed, that every one that is a *ſound Believer* ſhall ſome time or other in this World be made ſure that he is ſo. And he thinks it *poſſible*, that a man may be ſaved without Aſſurance. Nevertheleſs he cannot be content with the *Poſſeſſion* of Godlineſs, without the *Aſſurance* and *certain Perſuaſion* of it. As we ſee Men uſe not to be quieted with *Bread and Water*, though they be enough to keep Life and Soul together; no, but all do employ their thoughts for *further Proviſions.* He is one that wou'd be able to do the *things which without Aſſurance cannot be done.* To *Deſpiſe the World*; to *Bear its Reproaches*; to *Die for Chriſt's ſake*; to *be Bold at the Throne of Grace*; to *have the Word and Sa-*

craments as honey to his Taſte; to *be enlarged in Thanksgiving and Praiſe*; to *be furthered in Repentance*; to *be fortified againſt Errors*, &c. And in order to theſe, if he hath never gain'd Aſſurance, he is *ſeeking* it; if he hath it, he is diligently *maintaining* it; if he hath loſt it, he is at work to *regain* it. And one Cordial he hath, which doth ever, more or leſs, ſupport and hearten him. Even this, which (upon the requeſt of a Pious *Brother* and Providential *Hearer*) I will ſet forth before I conclude. He is always aſſured, that whoever hath the *leaſt true Grace*, he hath the Promiſe of an *Encreaſe* thereof. He that hath any *one* holy Quality, hath *all*; and he that hath all, though in all he be now a *Babe*, he ſhall be a *Man*; and if he be now a *Man*, he ſhall one day be *a Giant* in them. Unto his new-born Children, *the Lord God will give Grace*, ſaith the Man after his own Heart; *Pſal.* 84. 11. *q. d.* where he gives the *Principle* in Converſion, he will give the *Practice* of Godlineſs in Converſation; and where he gives the *Practice*, he will give the *Progreſs*; and where he gives the *Progreſs* he will give the final *Perſeverance*. The Scripture makes five grand Privileges of the Children of God. *Vocation*,

tion, which is as it were the Chariot of Salvation, which hath two fore wheels, *Election* and *Redemption*, which precede it; and two hinder wheels, *Juſtification* and *Adoption*, that follow it. Now, theſe are inſeparable, the *Elect* are certainly *Redeemed*; the *Redeemed* muſt be *Called*; the *Called* muſt be *Juſtified*; the *Juſtified* muſt be *Glorified*. Being *Called*, we are aſcended into the Chariot foreſaid; and as ſoon as we know where we are, we may look forth and ſee the fore wheels, our *Election* and *Redemption*, and the hinder wheels our *Juſtification* and *Glorification*. Or, if we never know it while we breathe, and never ſee the wheels that carry us, yet *the Foundation of God ſtandeth ſure, and he knoweth who are his*. Grace, in Converſion infuſed, is rather a *ſeed*, than a *habit*. A *very ſmall thing*; and ſmall things are hard to be ſeen. It is long e're many can diſcern it in themſelves. But it is never ſo little, but that God ſees it plainly; and never ſo little worth in God's eye, but that he preſerves it by his Almighty hand. And this of grace, both moſt *Free* and moſt *Engaged*. *Free*, and without all merit or motive in us; but *Engaged* and bound by inviolable Promiſe of his. Even *double Pro-*

miſe; Promiſe made *unto Chriſt*, the dear Redeemer of us; and Promiſe made *unto our ſelves* in and through Chriſt. I may alſo add, 'tis Engaged by *Promiſes of Jeſus Chriſt himſelf*, repeatedly made unto us. He is little acquainted with the Goſpel, *who is a Stranger* unto theſe Promiſes, *and who imagineth that the Doctrine of them is an Enemy, or other than an extraordinary Friend and Help unto practical Holineſs.* St. *Peter* exhorteth Chriſtians to *be Sober*, to *Hope to the End*, to *be Obedient Children*, *not to faſhion themſelves according to former Luſts*, *but to be holy even as God is holy*, and that *in all manner of Converſation.* And, as the mightieſt *Engagements* and *Encouragements* hereunto, he advanceth theſe Conſiderations; namely, that they were *Elect according to the foreknowledge of God*; that Electing grace had iſſued and ſparkled forth in their Regeneration; from which they had a *lively hope*, (built on the foreſaid Promiſes,) *of enjoying the heavenly Inheritance.* And then aſſureth them, *they were kept by the Power of God through Faith unto Salvation.* 1 Pet. 1. 2, 3, 5, 13. The gracious Man doth therefore contemn all Cavils againſt this Doctrine, as one *opening a door to licentiouſneſs.* He obſerveth, that

that *the Promiſe is not to multiply grace unto him, however he lives and walks. No, but to multiply it ſo, that he ſhall live and walk in the ways of holineſs.* And thus it is that he argueth with himſelf. Hath God promiſed that *being planted* in Chriſt, I ſhall be kept *ſtill growing* up into him, and nothing ſhall hinder? This *love of God* enflames me with *deſire* of Obedience; and this *Aſſurance of victory* over Spiritual Enemies by *his Grace*, makes me *forward* to fight them with all *my ſtrength.* I ſhould have no heart to it, but that I remember the *five works* that the Holy Ghoſt is ſent to work in Believers; which comprehend all that I do know my need of. Firſt, That of *Teaching and Leading into all Truth.* Secondly, That of *Bringing all things unto ones Remembrance.* Thirdly, That of *Quickning, to perform known and remembred Duties.* Fourthly, That of *Comforting and making one perform them with joy and gladneſs of heart.* Fifthly, That of *Reſtoring ones heart, after that by any temptation prevailing it is brought out of frame.* My heart would die away in me, if by theſe bleſſed Works of his, I could not expect to have *ſevenfold Grace* derived into me. I mean, (1.) *Exciting Grace*, to make my

lazy Soul ſtir up it ſelf, as *Iſai.* 64. 7. (2.) *Co-working Grace*, to make my *weak* Soul able to walk in the way of Duty that I chuſe, as *Pſal.* 119. 35. (3.) *Reſiſting Grace*, to make my *timorous* Soul dare to ſtand againſt the wiles of the Devil, as *Eph.* 6. (4.) *Upholding Grace*, to make my *burthened Soul* bear ſubmiſſively, both *God's* Afflictions, *Men's* Oppreſſions, *Satan's* Buffetings, as it is *Phil.* 1. 29. (5.) *Recovering Grace*, to bring back my *ſtraying* Soul when it wanders like a loſt Sheep, as *Pſal.* 119. (6.) *Preſerving Grace*, to ſettle and ſecure my Soul *apt to ſtray again when it is recovered*; as *Jud.* v. 1. (7.) *Encreaſing Grace*, to make addition of many Cubits unto my *ſpiritual Stature*, as it is *Eph.* 4. 16. So that, though I am a *deſpicable Shrub*, I have expectation of the Grace that will make me a *lofty Cedar*. Though I am but a *bruiſed Reed*, I expect that which will make me a *ſtately Pillar* in Gods Temple. I *Live*, and I *hope to Die*, upon that admirable Word of my Saviour, *Joh.* 6. 57. *As the living Father hath ſent me, and I live by the Father, ſo he that eateth me ſhall live by me.*

My deareſt Brethren;

I doubt not but *many* among you will ſay, that I *have ſpoken your very hearts in theſe Pages*. But there are alſo *little Children, whoſe Sins are forgiven for Chriſt's Name ſake*, will be apt to come and tell me *another thing*. And almoſt clean *contrary*. Namely, that their hearts cannot utter *the one half* of what is ſaid And that they muſt go *caſt away their hopes*, if none be Saints but who have theſe *five Marks*.

I muſt beſeech all ſuch to conſider; that *it is very poſſible they may HAVE all the five ſaid Marks, and not DISCERN themſelves to have them*. But *it is utterly impoſſible to have any one of them TRULY, and not have all of them SEMINALLY*. I mean, in the Seed-Plot of the Heart; ſown therein, though not yet come up as is deſirable. And being I am every Week exerciſed, with *Complaints* occaſioned by the ignorance of them; I will here Anſwer theſe two Queſtions. *Whence is it, that gracious Perſons are ſo commonly under Doubts and Fears, that they have no true Grace of God in them?* And, *What may we take for the leaſt and loweſt degree of true ſaving Grace?*

To the first, I answer. *It must not be said to be from God's withdrawing Light, or with-holding it from his Children, in a way of Soveraignty, or unprovokedly by their Sin, that they be so oft at a loss concerning it.* We all know, that God *may, if he please,* so with-hold or withdraw comforting Light. But none, I think, *hath* proved, or *can* prove, that God *doth ever* so do. Generally, and very agreeably unto the Scripture, we determine that *Saints uncertainty of their Grace, is meritoriously, and also efficiently, brought upon them by their Sin.* That they do [1] *Permit* their *Lusts* to domineer; [2] *Admit Temptations* to egg on those Lusts; [3] *Commit Sins* which are the issues of them; [4] *Intermit the Acts of Grace*; and [5] *Remit and abate in the Degrees of Grace*; and so, both *Deserve* and *Work* their Doubts. So cast themselves down into the Valleys of *Sorrow*, and the very Deeps of *Despair* for a time. But more distinctly and plainly, be it observed. There are *two principal Causes* of gracious Souls uncertainty of the truth of their Grace.

(1.) *Some do not seek after Assurance.* (2.) *Others do seek amiss and not as they ought to do.* Some *silly Babes* do most absurdly

ſurdly argue, *That they may be ſaved without it, and therefore they need not take much pains for it.* And they have been wretchedly hardned in their too common conceit, *That their want of Aſſurance is no Sin at all.* As if we were not bound to have peace *in our Conſciences*, as well as with *our God.* And hereupon they do moſt wildly preſume, *That all Endeavours to gain Aſſurance be, at beſt, but acts of Liberty, and not of neceſſary Duty.* They are Ignorant or Forgetful of this unqueſtionable Truth; that, *though a Child of God may be under Uncertainty of his being ſo, yet he cannot long ſit ſatisfiedly under that uncertainty.* He cannot think it a light evil, and a burden eaſily to be endured. He muſt needs be reſtleſs under it. *David's* be troubled, when their Evidences be obſcured. *Pſal.* 30. 7. But of this, ſome are not aware; nor do they therefore ſpend an *hour* in a day, or a *day* in a week, month, or year, in ſeeking Aſſurance. Alas, How many *Prayers* have I heard made, without one *Petition* for Aſſurance expreſly put up? And we need not wonder that they do not find who do not ſeek it. But,

Secondly, Many there be who *ſeek Certainty, but very faultily.* And though their

their faults be too many to be here fully enumerated, I will recite briefly ſome ſpecial ones. I miſtake, if I ſhew not a *great World* of them in a *ſmall Map.* (1.) *They ſeek Aſſurance that their grace is true, with a ſinful content in its being Small.* As though ſmall things were not, and would not always be, hard to be ſeen. And as though it were likely, that God would diſcover the Truth of grace for their Comfort, while they crave not the Growth of it for his Honour. (2.) *They ſeek Aſſurance without due Diligence.* As if our Calling and Election were more eaſily to be enſured, than the Scriptures of truth have ſuggeſted. (3.) *They ſeek Aſſurance without ſound Judgments, and free from ſuch miſtakes as will naturally cauſe fear where no fear is.* e. g. Miſtakes about the *demands of the Covenant of grace.* Conceits, that *God hath made more neceſſary unto their acceptation, than he hath indeed ſo made.* Miſtakes, that *Faith juſtifying is a Perſwaſion that one is already Juſtified.* That *if one be Converted, one muſt needs know when God did Convert us.* That *if ever we are Aſſured that Chriſt is formed in us, we muſt have a vocal or immediate teſtimony of God from Heaven about it.* That *if once we be Aſſured, we muſt preſently be rid of all fears;*

fears; and be filled with rapturous Joy, *&c.* (4.) *They ſeek Aſſurance without the help of Spiritual Teachers and Guides, by God provided for them.* As if God would pour contempt upon the *Miniſtry of his own Inſtitution*; and harden them in their Sin, who will not own and honour thoſe, unto whom he giveth *the Tongue of the Learned, to ſpeak a word in ſeaſon unto weary Souls.* And unto whom he hath ſaid, *Receive ye the* Holy Ghoſt; *whoſe Sins ye remit they are remitted*; *and whoſe ſoever Sins ye retain they are retained.* Joh. 20. (5.) *They ſeek Aſſurance over-haſtily, and with ſinful Impatience; not ſubmitting unto God the choice of the Time of it and of the Means.* As if God would allow Beggars to be Chuſers; or might be expected to give us our own Wills, until they be ſubjected unto his Will. (6.) *They ſeek Aſſurance, without holy Confidence that God will give it to them in the faithful uſe of his appointed means.* Yea with a ſtrong and ſetled perſwaſion, that their Labour, whatever it be, ſhall be in vain. And that they ſhall live and die upon the Rack, without any relief by the means they uſe. (7.) *They ſeek Aſſurance without a juſt and full renouncing of all worthineſs in themſelves of ſo ineſtimable a favour.* They *over-value* them-

themſelves, even while they moſt *ſuſpect* themſelves, (which one wou'd think impoſſible; and do harbour conceits that the *Labour* they take for Aſſurance doth in a manner *earn* it. (8.) *They ſeek Aſſurance, without a due and full reſpect unto the Merit of Jeſus Chriſt, our only Propitiation and Advocate.* As they do not thoroughly *Abaſe themſelves*, ſo neither do they throughly *Exalt their Saviour.* For which cauſe it is, that they ſo long continue to be as the troubled Sea. (9.) *They ſeek Aſſurance, without a due fore-acquaintance with the Office of the Spirit toward Believers, and the Duty of Believers toward the Spirit.* And, conſequently, without *congruous Honour* paid to him, who is the Witneſſer as well as Worker of grace. And without congruous *proper Prayer* made, for thoſe Operations of his, whereby alone we can be Aſſured. And without *congruous Trial* and *Examination* of our ſelves. (10.) *They ſeek Aſſurance without any Appearance of Thankfulneſs, for other Mercies enjoyed.* Over-looking and deſpiſing them all, as though all were but Cyphers, without Aſſurance to give them virtue and value. (11.) *They ſeek Aſſurance without an univerſal reſpect maintained unto ALL and EVERY one of Gods Commandments.*

mandments. Some ORDINANCE or another is ſlighted; ſome DUTY or other is omitted. *Reading*, is much diſuſed. Or *Hearing*, is leſs frequented. Or *Prayer*, is reſtrained. Or *Conference*, is let down. Or *Sacraments*, be rarely minded. Or *Pſalms*, be ſeldom ſung. Again; either *Charity to all men* is grown cold, or *Brotherly Reproof* is unexerciſed, or *true Love of Enemies* is expired, or *the work of Mortification* is at an end; or that which one would judge ſhould of any be kept up, *Choice of wiſeſt and moſt holy Company.* (12.) *They ſeek Aſſurance without due regard to the Rules whereby, and to the Seaſon wherein, they do examine themſelves.* To the *Rule*; for this is the *Covenant of grace*, and this they *do not underſtand* well, and *will not go aſk* inſtruction about it. But concluding raſhly, that its terms be higher than ever God made them; they do accordingly *condemn* themſelves as Hypocrites, for that which God doth not ſo condemn them. Then as to the *Seaſon*, it muſt be ſaid; *Times there are in which Self-examination is by no means our Duty.* Times, wherein he that looks into his Heart and Life, ſhall have it with him, as he that beholds his Face in troubled Waters; which repreſent it in *nothing truely*,

ly, but in *all things frightfully*. Such are times of *prevalent Melancholy*; and of *Satans Temptations, in their violence and hurry*; and of *frequently prevailing Corruptions*, before that by *frequent acts* we have gained ſome *new Experience* of our ſelves. In theſe times, a man's preſent and immediate Duty, is to put forth the firſt act of Faith; to caſt himſelf on God in the way of well-doing; which he hath a *Command* to do, and that with a *Promiſe* of loſing nothing by it. He is to be adviſed, as he is able, to *Recal his former evidences and hopes*; however to *lean on the Lord*; and to *Reſolve*, though he ſlay him, yet to Truſt in him for reſtoring grace.

The next Queſtion is, *What degree of true grace may we take for the Leaſt and Loweſt of all?* The God of truth direct my Heart and my Hand, in my anſwer! I am ſenſible of the Queſtion's being as *Arduous*, as *Momentous*. Humbly it is, that I here deliver *my Judgment*, and (as far as I know) the Judgment of our *Proteſtant Divines*. And as plainly and ſuitably unto your Apprehenſions, as I am able.

The H. Spirit, who well knoweth his own Grace in all its various Degrees, doth

doth by theſe Metaphors deſcribe unto us its Loweſt degree. He compares it, unto the *Life of a Child new Born, John* 3. 3. Nay, to the *Life of a Child juſt quickned in the Womb, Eph.* 2. 5. Agreeably whereto, it is named the *Forming of Chriſt in a Soul, Gal.* 4. 19. Now, as Mothers in whom Children are formed, ſo Souls in whom Chriſt is formed, do by and by ſhew it by *nauſeous Ebullitions* from the Stomach, and *new Pulſations* in the Bowels. Plainly thus, by *Loathings*, and by *Longings*. To that of the Loweſt degree of grace it muſt be ſaid, it is *a Life*, a ſomething that makes a man to differ from what he was before, as much as a Living Creature differs from a Dead. A *Life of which Jeſus Chriſt is ſo the* Alpha *and the* Omega, *and the All in All, that it bears his very Name, Chriſt in us.* And a *Life notified*, by *Loathing* of all things that are known to be contrary unto Chriſt, with (inſeparable) *Longing* after all *Mercy* from him, and all *Duty* unto him. A Life that ſpeaks forth aſſoon as it breathes; and uttereth theſe words, " *I count all but* " *Loſs and Dung that I may win Chriſt and* " *be found in him*; and " *Lord Jeſus what* " *wouldſt thou have me to do?*

Four

Four things doth the Spirit of Chriſt attribute unto this leaſt and Loweſt Life of grace. Which; waving others, I briefly propoſe. (1.) *An Eye, to Look unto Jeſus Chriſt.* Even as the *ſtung Iſraelites* looked unto the *Brazen Serpent.* Then, he who was Blind was ſurely Dead: And now he that ſeeth not Chriſt cannot be Alive. If then a man had looked to *Aaron*, or *Moſes*, or *both*, that could not have ſaved his Life; and now let a man have all poſſible reſpect to *Ceremonial* Law and *Moral*, it cannot ſave his Soul.

(2.) *Feet, to Come on unto Chriſt.* Even as the *Manſlayer* came to the *City of refuge*, his only place of Safety from the *Avenger.* The leaſt Grace hath *Feet*, not to ſay *Wings*, of deſire to haſten to him, when Chriſt ſaith, *Come unto me.*

(3.) *Hands alſo, to receive Chriſt.* Even as a *ſtarving* man receives *Bread*; a *fainting* man receives a *Cordial*, a *Beggar* receives a Bag of *Gold*, a *Wanderer* in the Wilderneſs receives a *Guide*, a *Blind* man receives *Eye-ſalve*, a *Condemned* man receives a *Pardon*, a *Leper* receives a *Cure.*

(4.) *Ears alſo to Hear Chriſt.* Even as a *Servant* heareth his *Maſter*, as a *Child* his *Father*, as a *Wife* her *Husband*, as a *Subject* his *King*, as a *ranſomed Slave* his *Redeemer*. The Father that draws Souls unto Chriſt, efficaciouſly commandeth all from the greateſt to the very leaſt to HEAR his Son.

In ſhort. The Goſpel evidently declares, that *Graces*, as *Stars*, do *differ in glory*. All Stars *be in the Heavens*; but are of *various Magnitudes* and *Motions*. All Grace is *from Heaven*, and *carries toward Heaven*; but *ſome doth extreamly differ from other in ſtrength of Parts*, and *in Acts*. Yet of them that are ſo much as *Newborn*, or Spiritually *Quickned*, and *have Chriſt in the Loweſt degree formed in them*, we are taught that all do *Look unto*, *Come unto*, *Receive*, and *Hear* Jeſus *Chriſt*, as he is offered by God. That is, as *Prophet*, *Prieſt*, and *King*; to give us the *Sight*, the *Pardon*, and *the Cure of our Spiritual Diſeaſes*, that we want.

I would be yet more *plain*, and *inſtructive unto the leaſt Babes*, whoſe help I do *moſt eſpecially* deſign. And therefore conclude with this aſſertion. *There are twelve Steps, that men take in Sin, and in Grace; in Evil and Good; toward Hell*

and Heaven. The leaſt of Damned Sinners, taketh them in Sin; and the Leaſt of Redeemed Saints, taketh them in Grace. He that taketh them in Sin, however he be Painted he is a very Sepulchre; he that taketh them in Grace, howſoever he may be Defiled, Blemiſhed, and Blackned, he is unqueſtionably a Living Temple of God. God dwelleth in him, and he in God. Theſe Steps here follow in their Natural Order. They are Strangers at home, that ken 'em not.

1. The Firſt is the *Admiſſion of Suggeſtions. Unregenerate Men* admit the Suggeſtions of *Sin*, and *Satan*, and the *World*; they brook and bear them, as *Eve* did the *Serpents*. But the Suggeſtions of the *Holy Ghoſt* and his *Miniſters*, concerning *Repentance*, and *Faith*, and *Holineſs*, they cannot bear; but turn from them, as from Offers to their Loſs. Even with *Scorn*, if not *Rage*. *Regenerate Souls*, act quite contrarily. They are impatient moſt times of *ſinful Motions*; and anſwer them, as *Joſeph* anſwered his *Miſtreſs*, with *Deteſtation and haſty Flight*. And as for the *Heavenly Motions* foreſaid, they well *Endure* them; *give them audience*; and *turn not away from them*, as from things ſtingy and biting.

2. The

2. The Second is the *Retention of Suggeſtions admitted. Unregenerate Men* hold their *ſinful ones* in mind, and talk with themſelves concerning them in ſecret Places. *Regenerate men* do likewiſe retain *God and his Miniſters Suggeſtions* unto them. And a great deal of Diſcourſe they have with themſelves about the ſame. They commune with their Hearts upon their Beds, while others ſleep.

3. The Third is the *Approbation of Suggeſtions retained. Unregenerate men* do nextly ſmile upon their ſinful ones; inwardly ſaying, this is *an agreeable* and a *ſweet* Suggeſtion; I would ſurely follow it if I could. So ſweet it is, I cannot ſpit it out of my mind. The *Regenerate*, do in like ſort favour, and like well the holy Suggeſtions unto them made. Saying in their Hearts, *Good is this Word of the Lord.* O that we had *Skill*, *Zeal*, and *Strength*, to follow it. We *Approve it as Excellent*, and *worthy of all Acceptation.*

4. The Fourth is the *Immoration of Mind on Suggeſtions approved. Unregenerate men* being taken with the taſte of their *ſweet Poyſons*, and *pleaſant Plagues*, (for ſo are all ſinful motions;) they begin to ſtay and dwell upon them in *multi-*

plied thoughts. To ſurvey their alluring circumſtances, and muſe of their gratifications unto this and that *Senſe*, and of their Services unto one and another *carnal Intereſt*. *Regenerate Souls*, come not much behind them here. They alſo, finding holy Motions *ſweet unto their Taſte*, roll them under their Tongues; chew and meditate on them greatly; and enlarge their conſiderations of their goodneſs and *profitableneſs unto all things*. Delighting themſelves in the conſiderations; and ſaying of them, *It is good to be here, let us ſtay and think more of theſe things.*

5. The Fifth is the *Revocation of Suggeſtions whereon the Mind hath uſed much to inſiſt*. *Unregenerate men*, feed not on ſinful Suggeſtions ſparingly; but nevertheleſs the *morrow is as to day and more abundant*. Let *Buſineſs*, *Sickneſs*, *Sleep*, or what will, interrupt them; they let it not be long, before they recal their *darling Follies*. *Regenerate men* alſo, tho' ſometimes forced to lay aſide out of mind the holy Subjects they have much entertained therein; yet fail not to reſume them and take them up again, very *induſtriouſly* and *chearfully*. No ſooner be their Souls unbent with their neceſſary Avocations, but they do fly back again unto them.

6. The

6. The Sixth is the *Concluſion or Reſolution to put the Suggeſtions into execution. Unregenerate men* court their Souls thus, till they gain their *Conſent*, and *Purpoſe* for actual ſin. Which ſaid *Conſent*, and *Reſolved will*, is no ſmall point; but the *grand Movement* of the whole Man, *Soul* and *Body*. And carries in it virtually, *Act and all*. On the other ſide; *Regenerate men*, do not ſpend their foreſaid thoughts, for that which Profits not. Their *Conſideration* iſſueth in *Concluſion*. Their *Spiritual converſes* with Holy Suggeſtions, impregnate them with *lively Reſolutions* to perform them, as ſoon as they are able. *All that the Lord hath ſaid we WILL do, and WILL be Obedient*, is the Reſolution made and uttered.

7. The Seventh is the *Perturbation about putting the Suggeſtions into reſolved execution. Unregenerate men*, ordinarily, are put hard to it to *bring forth* the ſin they have *Conceived*. Iniquity it ſelf, is painfully and *with ſorrow brought forth*. And after Reſolution to ſin, the wicked are obſerved to be *pierced through with many cares*. And it is not much otherwiſe with *the Regenerate*; having Reſolved to *Repent*, and *Believe*, and *Obey the Goſpel*, to *Receive Chriſt the Lord*, and *to walk in*

him; *Fleſh*, *World* and *Devil*, are in arms againſt them preſently; *Herods*, a thouſand, *ſeek the Life of this Reſolution, to deſtroy it.* And there is no ſmall Fear and Care, and Anxiety riſeth in the poor Reſolvers. *Save Lord, or we ſhall yet Periſh*, is their known cry.

8. The Eighth is the *Aggreſſion, or Attempt of the Execution of the Suggeſtions, about which the Perturbation hath been.* The *Unregenerate* know, that faint hearts cannot perform the Devil's Commands. Difficulties they meet with from within, and without; *Conſcience* checks them, *Men* reprove them, &c. but they break thro' all, and (for *the pleaſure of ſin ſet before them*,) they ſet to work,& try their ſtrength to ſee what they can do. *If* Saul *cannot be the death of* David, *it ſhall not be for want of Attempts.* The *Regenerate* know, that *the deſire of the ſlothful ſlayeth him, becauſe his hands refuſe to labour.* And, *tho' the Deſire of a man be his Kindneſs*; and God and good men will accept, where there is a *willing mind*; yet *a mind of an unactive will, is an ill mind of no good will.* They therefore ſuffer not fears of *Miſcarrying*, always to hold them back from *Endeavouring*. No, but tho' *Afraid*, they *Truſt*; tho' they *Stagger*, they *Believe*;

tho'

tho' they *Deſpair*, they *Hope*. And aſide they go, and ſtir up themſelves and make tryal what they can do at *Repenting*, at *Believing*, at *Obeying the Goſpel*. *Striving to enter in at the ſtrait Gate, and to walk in the narrow Way, whether they be able or no.*

9. The Ninth, is that *Execution of the Suggeſtions, which was Attempted. Unregenerate men*, ſuch as periſh, do ſooner or later, execute thoſe Suggeſtions of Sin, and of Satan the Miniſter of Sin, after whoſe Execution, *God will never more ſtrive with them; or treat about their peace; or be found of them.*

Reader, Do not miſtake this plain paſſage; as though it did intimate that All that trod the former ſteps in Sin, were *incapable of Repentance*. That horrible untruth my *Soul* abhorreth, and my *words* favour it not. I do think that No man is *uncapable of Repentance* till he hath ſo ſinned. But I dare not think ANY man that hath ſo ſinned, to be uncapable of *Repentance*. Alas! who ſhall dare to *ſet limits* unto the *Divine Grace?* Or who knows not the inſtances of its admirable extent unto *Manaſſes*, *Mary Magdalen*, the *Penitent Thief* on the Croſs, *&c.* This is ſaid for prevention of thy cauſleſs Self-affrightment. But I proceed,

On the other ſide, *Regenerate Souls*, do after their Thoughts, Cares, and Attempts, actually execute thoſe Suggeſtions of God and of his Miniſters; after whoſe execution, *God will never (totally) leave or forſake them.* But binds himſelf by Oath, and by ſigned ſealed Covenant *to be their God*, and *to ſee that all that he hath be theirs.* This is done on God's part, when they do firſt ſincerely RELY on the Promiſes of the Goſpel-Covenant, and CONSENT unto the Demands thereof, when they make the ANSWER of a good Conſcience, as St. Peter ſaith, 1 Pet. 3. 21.

10. The tenth, is *Reiteration or Repetition of the ſaid Execution of the Suggeſtions. Unregenerate Men*, do ſin over and over thoſe Sins, which they do adventure *to defie God* withall. And the *Regenerate*, do, all their days, keep doing the things whereby they at *firſt gave glory unto God.* Every *Day* of the Week, and *Hour* of the Day, the Unregenerate do *bid God depart from them.* In the Language of Practice they do ſo. And as oft doth the *Regenerate Soul*, in the ſame Language COMMIT and SUBMIT himſelf unto God in Jeſus Chriſt. *Commit* himſelf to *God's ſaving Mercy*, and *ſubmit* himſelf to *God's ruling Authority*, both lodged in the hand of Chriſt, Lord Mediator. 11. The

11. The Eleventh, is *Propugnation of both Execution, and Reiteration of the execution of the Suggeſtions. Sinners* Plead violently for *Entrance* and *Continuance in Sin.* They ſearch the Devil's whole Armory, for Weapons to fight with, for Sin againſt Holineſs. But is it otherwiſe with the *Regenerate?* No, having *Committed* and *Submitted* themſelves unto God; and doing ſo anew from day to day; and that, both as their *perfect Duty*, and *infinite Intereſt and Privilege*; they do ſearch God's Armory for Arguments and Arms, to *propugnate* Holineſs; and to Shame, and expel Sin. *Holy Wiſdom is juſtified, it is ſpoke for, by the leaſt Child it hath.*

12. The Twelfth, is *Valuation of one's ſelf by the Execution, Repetition and Propugnation of the Suggeſtions.* All *Men* do glory in ſomewhat, or other. There is ſome *one* thing or other, by which they do rate and value themſelves. Determining they are more or leſs *bleſſed in themſelves*, and *to be eſteemed by others*, as they have more or leſs of the ſame. *Unregenerate Men's* eſtimate of themſelves, is by their *Executed* and *Repeated* and *Propugnated* Sin, and what that Sin has gained them. Even the *Profits, Pleaſures,*

or

or *Honours* of this World, which they have compaſſed by thoſe their Sins. The *Regenerate* do try themſelves by *another Touchſtone*, and weigh themſelves in *another Scale*. They count the *Idols of this world*, very *Nothings*. And do believe in their hearts, and confeſs with their mouths, that in them dwelleth no other good; and they are at no further diſtance from Miſery, than the Grace of God *in them*, and the Grace of God *toward them*, doth ſet them. They are *Happy* and *Honourable* more or leſs, as they *Glorifie* and *Enjoy God* more or leſs. Enjoy him according to the *Promiſes*, and Glorifie him according to the *Demands of the Covenant of Grace*.

Brethren,

It ſhall not repent you, if *ſeriouſly* and *frequently* you do Examine your ſelves in reference unto theſe *twelve Particulars*. If theſe *Acts* are paſſed in your Souls, on the right ſide, *Rejoyce and be exceeding glad; for great is your reward in Heaven, whatever be your Scar-crows and Diſquietments on Earth*.

Indeed as long as you live, you may be one while in *tears of grief*; crying, *God be merciful unto me a Sinner*. But you will

will be otherwhiles in *tears of joy*; exclaiming, *I know that my Redeemer liveth.* One while *combating with fears*; asking, *Will the Lord be favourable unto me?* But by and by *triumphing over your fears*; ſaying, *I am perſwaded that nothing ſhall be able to ſeparate me from the love of God in Chriſt Jeſus.* One while *falling down on your Knees*; praying, *I believe*; *Lord, help my Unbelief.* But another time, *clapping your hands*; and thankfully proclaiming it, *Chriſt hath loved me and gave himſelf for me.* One while as *Heſter*, *If I periſh, I periſh.* But another as *Mary*, *My Soul rejoyceth in God my Saviour.* He that doth not *willingly grieve the Children of Men*, will not *let his own Children have nothing but grief, for any long time together*, if they uſe *the diligence he requireth* for his ſweet Conſolations. However, I charge that you do not overvalue Comfort; that you do not forget, that a *little Grace* is more worth than *much Comfort.* And that *Comfort* is deſirable only for the ſake of *Holineſs.* I am wholly of his Mind who hath ſaid, *Happier a great deal is that man's caſe, whoſe Soul by inward deſolation is* HUMBLED, *than he whoſe heart is through abundance of ſpiritual delight* LIFTED *up and exalted* ABOVE MEASURE. *Better*

is

is it ſometimes to go down into the Pit with him, who beholding darkneſs, and bewailing the loſs of inward joy and conſolation, cryeth from the bottom of the loweſt Hell, My God, my God, why haſt thou forſaken me? then continually to walk arm in arm with Angels; to ſit, as it were in Abraham's *boſom; and to have no thought, no cogitation, but, I thank God I am not as other men, it is not with me as with others.* Ri. Hooker, *pag.* 546. as quoted by Mr. *H. Hickman* in his very excellent Diſcourſe on *Eph.* 4. 30.

I do remember, and ſtill adhere unto what I have written in my *Call to Sinners*, Marks, than which I cannot find better. But *variety and ſtore, is no ſore.* It repents me not, that I have here propoſed theſe. And I will farther commend unto your uſe, *Six excellent Queſtions* of bleſſed Mr. *Henry Scudder*; as they are contracted by our worthy Mr. *Samuel Lee*; who, with him, well ſaith theſe words: *You are in God's favour and in a ſtate of grace, if you can anſwer yea, unto* ALL *or unto* ANY, *of them.*

Q. 1. How ſtand you affected to Sin? are you afraid to offend God, and dare not ſin wittingly? Is it your Grief and Burden that you cannot abſtain from it,

it, nor get out of it as ſoon as you would?

Q. 2. How are you affected to Holineſs, and the Power of Godlineſs? to know God's Will and do it? to fear and pleaſe him? Is it your Grief when you fail? and your Joy when you do well?

Q. 3. How to the Church of God? are you glad when it goes well, and grieved when it goes ill, and ſit trembling with *Eli*, to hear how it goes with the Ark of God; however it be with your own Particular?

Q. 4. How towards Men? Do you diſlike wicked Men, and love thoſe that fear the Lord, becauſe they are good?

Q. 5. Can you endure your Soul to be ript, and your beloved Sin to be ſmitten by a ſearching Miniſter, and like him the Rather? and can yield an obedient Ear to ſuch a wiſe Reproof?

Q. 6. Though you have not Evidence always, or can ſcarce tell whether you ever had it; yet reſolve and deſire, and will as you are able to cleave to God in Chriſt for Salvation by Faith, and in no other Perſon, nor by no other means to be ſaved?

But

But that my *Epiſtle* is already *ſwollen beyond my purpoſe*, I would here have ſhewn you *more largely* theſe Particulars.

(1.) *Strongeſt Grace and weakeſt do agree in many things*, e. gr. [1] Both have the ſame *Original Giver*, God the Father. Both are from his *Electing Love*. Unto which are owing the *ſmalleſt ſparks*, as well as the *brighteſt flames* of ſpiritual-life. [2] Both have the ſame *meritorious Purchaſer*, Jeſus Chriſt. Both are from his *Redeeming Grace*. Thereto are we beholden for our very *Entrance* into the State of Holineſs, as well as for our *Proficience* and final *Perfection*. [3] Both have the ſame *Efficient Worker*, the Holy Ghoſt. Both are from his *regenerating Work*. Thereof it is, that the Babe in Chriſt is what he is, as well as that the grown Man in Chriſt is what he is. [4] Both are wrought by the *ſame Inſtrument* alſo; the New Covenant, Word of God. And, in ſhort, [5] Both have the *ſelf-ſame Nature*. They have the ſame *Nature* and *Being*, though ſo different ſizes of *Strength* and *Power of working*. A *drop of water* is as truly water, as the *vaſt Collection of water in the Sea* is ſo. And the Soul *in whom Chriſt is formed but this hour*, is as truly an holy one,

one, as any of thoſe who are with him in *Paradiſe.*

(2.) *Strong Grace and Weak do differ in their Meaſures, their Strength, and their Comforts* and *Troubles.* As *grown Men* do differ from *Sucklings.* Having *no more Limbs* than they, but *every one larger,* and *ſtronger,* and more *capacious of Pain* and *Pleaſure.* Weakeſt Converts have *Knowledge* of the Goſpel-Covenant; but not ſo *Extenſive,* or ſo *Intenſive* and clear, as ſtronger ones have. They have predominant and *practical Conſent to it's Demands*; but not ſo *free from Heſitations,* nor ſo *victorious over Jealouſies,* as ſtronger ones have. They have *Reliance upon it's Promiſes,* but not ſo *Quiet* and ſo *little Interrupted* as ſtronger ones have. They have their *Comforts* and their *Troubles,* but not (ordinarily, at leaſt) *ſo great* as ſtronger Converts have. The *Loads* of ſtrong ones, would *break their backs*; and the *ſweet Wines* that they do drink, would be *too ſtrong for their heads.* True it is, *leaſt Children in Nature and in Grace, be more in crying than when more grown.* Though God *can,* he very rarely *doth,* make little Grace ſo *evident* unto us, or ſo *comforting* of us, as he maketh greater. But what is ſaid above, is true.

(3.) *The*

(3.) *The huge diverſity of Grace hath various Cauſes of it*; e. gr. Converts are of various [1] *Ages*, and ſtandings in *Grace*. [2] Their *outward Helps* are various; ſome have *Parents*, *Miniſters*, and *Company*, an hundred fold more helpful than others. [3] Their *inward Aids* of the Holy Spirit are various; He helpeth all, but not all alike. [4] Their *Prayers and Pains* to improve their Helps are various. [5] Their *Services and Employments*, and ſo their *Occaſions for Grace* are various. One needs more than another therefore. [6] Their *Sins* and *Provocations* of God to withdraw from them, are various. Some fall into foul and groſs Sins, which others keep far from; and ſome do more indulge carnal Affections than others do.

(4.) *Special marks of Weakneſs in true Grace are theſe.* Namely, [1] *Wavering and Deſultorineſs in our Promiſes unto God.* He that *ſtaggers* hath *weak feet*; he that is Up and Down, one while *will be the Lord's, and by and by fears to Vow it*, he hath *weak* Grace. [2] *Suſpiciouſneſs of God's Promiſes unto us.* He hath a weak knowledge of *fallible Men*, whoever *much truſts* them; and he hath as weak a knowledge of *God*, *that cannot lye*, whoever *much doubts him*. [3] *Eaſineſs to be ſcandalized,*

dalized, or turned out of God's way, by any thing we meet with. By God's darker Providences, as *Aſaph* was. Or, by good Men's failings, as *Job*'s *Friends* were. Or, by wicked Men's inſtigations, as *poor Spira* was. He ſtands. but *weakly*, who falls *eaſily*.

(5.) *Special Marks of Truth in weak Grace be theſe*; e. gr. [1] *Giving glory unto God, when we cannot take Comfort from him.* We muſt needs ſincerely love him, with whom we had rather Mourn than Rejoyce with the World. And whom we Praiſe, while he hides his face from us, or frowns upon us. [2] *Combating on againſt ſin, even while, we think at leaſt, we cannot conquer it.* Doing all we can againſt it, even while all we do ſeems to do no good. Bleſſed be Goſpel grace! it is certain we *Conquer*, as long as we *verily Fight*. Sin is never our *Maſter*, till we do *Conſent* to have it ſo. But happy is the Soul, that even then holds on the *Conflict* when he imagines that Sin hath got the *Maſtery*. [3] *Making up in Root what we want in Fruit.* Growing *downward*, when we can't grow *upward*. I mean, being exceedingly *Humble*, when we can't be ſo *uſeful* to God's Name in the World; *Abaſing* our ſelves, when we

cannot *Exalt* God otherwiſe. 4 *Lying at the Pool as weak Cripples, as long as we are ſo. Willing* to have ſtrength; and *waiting* on God for ſtrength; and *ſtaying his time* at his Gates, if he makes us wait long for it. Reſolving, to *Juſtifie* him if he never give it, and to *Admire* and *Bleſs* him if he give it at all. The poor *Canaanite* was *ſincere*, and *came off with honour*; ſhe, whoſe firſt Prayer was anſwered with *Silence*, and for her ſecond Prayer, was called *a Dog*; but, undaunted by both, prayed on that ſhe might have ſome of Chriſt's Kindneſs, though it were but the ſhare of a Dog. Though it were but a Crumb, and not Plenty.

(6.) *Innumerable are our Motives to ſeek ſtrength of Grace.* Will the weakeſt Grace *carry to Heaven?* what then? Bread and Water will *keep you alive on Earth*; but you do deſire more a great deal. *Life*, is Life, and very ſweet and precious. But you deſire *Health*, *Strength* and *Beauty*, do you not? Moſt do think, that *their Glory in Heaven will be more or leſs, as their Grace on Earth is more or leſs.* Whether that be ſo or no, I thus argue. If you *love not* God, you have *no true Grace.* If you *do love him*, how *can you but crave more Underſtanding*, and *more Power*, to

ſerve

ſerve him? This remember; Though you do what he Accepts of, you do not what he is much honoured *by*, *while you are weak*. His infinite Grace accepts and rewards your little one; but your little one doth but ſorrily Praiſe and Serve the Glory of his infinite one; Add hereto; tho' weak Saints are equally *Elected*, *Redeemed*, *Called*, *Juſtified*, and *Adopted*, with the ſtrongeſt; yea, and *have equally all the Promiſes of the Covenant, that concern the Eſſentials of Salvation*; ſo that the *leaſt Stars* be as firmly fixed in the Firmament of Bliſs, as the *greateſt Luminaries* be; yet this is true: *God's love of Delight is greater to ſtrong Saints than to weak*; and, *It is then greater to them when they are ſtrong, than when they are weak*. Natural Parents love all their Children; but although they have *moſt Pity* of the *Weak*, they have *moſt Pleaſure* in *the Strong*. And in the Strong, they *then have moſt Pleaſure* when they are *Strongeſt*. It is no otherwiſe with our Heavenly Father. *Abraham* was *God's Friend*, *by way of eminency*: and *then*, when, *without ſtaggering*, his Gigantick grace bore parting with his *Iſaac*, then, above ordinary, God looked on him complacentially. *Zanchi* ſpeaks broader than I do. *God's love of good-will*

is not Equal to all his Saints. He wills *more good* to ſome Saints, than unto others. Which you cannot deny, unleſs you will ſay that his holy Spirit's Graces *be lumber*, unworthy to be put in the Inventory of his *Goods*. In a word; every Believer doth wear *the Garland* of the Supream King's Favour: but in that Garland there are *ſpecial Flowers*, which are vouchſafed only unto *ſtrong Believers*. Again, If you love not your ſelves, you have not true Grace. If you do love your ſelves, (your *true ſelves*; and not only your *earthen Shells,*) you *cannot but deſire to be Men.* You *cannot* be willing to keep in your *Infancy*; to live all your days *in the Cradle*; and *in Swadling clothes*; unable *to go upon your feet*; *ſtumbling at every ſtraw*, even when you are *moſt carefully led* by your ſpiritual Nurſes; and *filling the houſe with your Gryes*, while they carry you in their Arms. Plainly, you cannot but be ſick of deſire, to have it *better with you than it can be until Grace is ſtronger.* To have it better than now it is; now that you conceit, if you *apply a Promiſe*, it is horrid *Preſumption*; and if you *do not*, it is fatal *Unbelief.* That if you *Hope*, it is but *Self-deluſion*; and if you do *but Doubt*, it is ſtraightway *Deſperation.* That,

if

if you *Repent*, it is a ſorrow *but legal*; and if you fall into any Sin, it is no leſs than that which is *Unpardonable*. That if you *go* unto *the Lord's Table*, 'tis blaſphemous Intruſion; and if you *keep away*, it is prophane contempt of the Inſtitution. [Read the reſt in your own hearts.] I will add no more.

(7.) *Growth in Grace is not always diſcerned where it is, but is often falſely preſumed to be where it is not.* This Growth, is like the growth of a *Plant* which requireth three things; *Life* in the Plant, *Watering* of it, and *God's Bleſſing* on it. *Hearts* and *Plants* muſt *Live* ere they *Grow*? muſt *have heavenly Dews* on that *Life*, and *God's Bleſſing* on thoſe *Dews*. Where theſe three do meet, Grace grows in all Dimenſions; heighth of *Knowledge*, length of *Meditation*, bredth of *holy Affection* and *Action*, depth of *Humility*. That which let and hindred theſe is took out of the way. The *curſed Suckers*, which before ſtole away the *nouriſhment* of Grace, are now cut off. Their names be *Legion*, they are many: but the chief of all are two; *Idleneſs* from, and in Duty; and *Pride* of Duty. In *ſome* Souls, they are cut off, and Grace ſprings up *amain in an inſtant*. Their Profiting *appears unto all*

men, and *themſelves* too. But theſe Souls are *extraordinary Examples*. The Growth of *moſt Graces* is like that of *Oaks*; ſlow and unſenſible, though ſure and firm. Yea, like the Amendment and recovering of ſick Folk, which begins with *Peelings of pain*, and *Complaints of being worſe and worſe*. For which, there are Reaſons enough to make no very ſmall Book. Miniſters muſt ſuggeſt them, as occaſion requires. As certain it is on the other hand; *there be many falſe appearances of growth in our graces*. We muſt take heed that we find not Sin to be only *exchanged*, when we think it is *mortified*. Or, only to be *Covered*, when we fancy it is *Killed*. That we do not find our *new Reformation*, to be the effect of *Temptation's removal*, and no more. *Wild-fire* may abide in us, when *Fuel* for its flames is denied unto us. And *holy Fire* may be ready to die, when *bitter Zeal and carnal*, may repreſent us unto our ſelves as *Seraphims*. Nevertheleſs, it is but a *Difficulty*, not an *Impoſſibility*, to find whether we grow in Grace or not. He that would find himſelf ſo to do, cannot too curiouſly obſerve how his FAITH *worketh*. Gal. 5. 6. How his HOPE *quickneth* him. 1 Pet. 1. 3. And how his Love *conſtraineth* him, unto *Diligence* in doing God's

God's Will, and P*atience* in ſuffering it. 2 *Cor.* 5. 14. To be ſure, it is ſome or other Sin, that creates our darkneſs and doubt. And, as one ſaith well, *If we do not know the particular Bee that ſtings us with it, let us throw down the whole hive; and then our Troubler ſhall not eſcape.*

Sirs,

I have now made you a *ſmall Looking-Glaſs*. Need I intreat that you *carry it in your Pockets* alway, and *uſe it* often? I preſume ſome will ſo do; and I do deſire all. It is, *through the Grace of Chriſt*, a ſmall thing unto me, to be by many ſo treated as you know. I am bold to ſay, *If I am beſides my ſelf it is for your ſakes.* I do therefore reject the *Requeſts* of ſome *miſtaken Friends*, and deſpiſe the *Tattles* and *Scribbles* of *prophane Adverſaries*; becauſe (as the Goſpel teaches) and Experience demonſtrates) *the fooliſhneſs of God is wiſer than men, and the weakneſs of God is ſtronger than men.* That of God (ſaith Mr. *Baxter*) which Men count *fooliſhneſs* and *weakneſs*, and deride, doth overcom their *pretended Wiſdom* and *Strength*, and do that *which they cannot do*, and proveth them to be but *Folly* and *Weakneſs*. I will promiſe you to Preach and Write as Men will call *more Learnedly*, as ſoon as I be-

come indifferent whether I do them *Profitably*, or no. In the mean time I ſhall labour to *Exerciſe* my own, and *Serve* your *Faith* and *Joy*, in my *Plainneſs*, or (as it muſt be ſtyled) *Rudeneſs*. Knowing, that *he whom we look for from Heaven*, will *ere long* come, as we are certified by *Canonical Scripture*. And then, as it is not amiſs expreſſed in the *Apocryphal Writings*,

Then ſhall the Righteous man ſtand with great Boldneſs before the face of ſuch as Afflicted him, and made no account of his Labours. When they ſhall ſee it, they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his Salvation; ſo far beyond all they looked for. And they, repenting and groaning for anguiſh of ſpirit, ſhall ſay within themſelves; THIS IS HE whom we had ſometimes in Deriſion, and a Proverb of Reproach. WE FOOLS accounted his Life madneſs, and his End to be without honour. But how is he numbred amongſt the Children of God, and his lot is among the Saints? Wiſd. 5. 4, 5.

Brethren, ſuffer ye a word of Caution and of Exhortation, and I have done.

The Religion of *moſt* Profeſſors ſeemeth *Dead*, the Religion of *many* ſeemeth *Dying*, the Religion of *very few* ſeems *Thriving*. It is the *Exerciſe* of Grace that ſtrength-

ſtrengthneth the *Habits*; and it is the *induſtrious Performance* of univerſal Duty that maintains that *Exerciſe*. Neither is there *any Thriving* in Religion without *both of them*. In theſe things do our Souls *Live*, and in them doth their *Proſperity* conſiſt, and appear. And unto theſe things have I endeavoured to *Direct* and *Quicken* you. I will not tell you, with how careful a Soul I have ſo done. Full often I do think, and often I would have you all to think, of the *three Evangeliſts* account of *Chriſt*'s Reproof of his Diſciples. In *Matthew* it is thus; *Why are ye ſo fearful, O ye of LITTLE Faith!* In *Mark* it is thus; *How is it that ye have NO Faith!* In *Luke* it is thus; *WHERE is your Faith? Mat.* 8. 26. *Mark* 4. 40. *Luke* 8. 25. The Difference is exceedingly eaſie to be reconciled; and the Doctrine is as exceedingly deſirable to be obſerved and improved. *Weak Faith is Little*; *Little Faith is next to none*; *and Faith that is in its Degree next to none, will, as to its Exerciſe, often be to ſeek, as if it were none.* They that have but little Grace, will very often *have it to ſeek*, when they ſhould *have it to uſe*. By means whereof, the *Comforter*, which would otherwiſe relieve their Souls, *is oftentimes far from them.*

And

And long it is ere *he ſpeaketh* Peace to them, or lets *them ſpeak it* to themſelves, or be comforted by all that *Miniſters can ſpeak* or write.

Of any Text in the Bible, I beſeech you, as on my bended Knees, remember *Gal.* 5. 16. WALK IN THE SPIRIT, AND YE SHALL NOT FULFIL THE LUST OF THE FLESH. [1] *You have oppoſite Principles in you, Fleſh and Spirit. Impurity and Purity.* Original Sin *planted* Impurity in you, Temptations *water* it, Satan *gives it encreaſe.* Free grace *plants* Purity in you, free grace *waters* it, free grace *gives it encreaſe.* [2] *You have a liberty of walking according to each of the foreſaid Principles.* To the *Fleſhly*, and to the *Spiritual* one; the Pure and the Impure. If you cannot live ſinfully at all, you are *perfect in Grace*; if you cannot live holily and acceptably unto God, you are *void of Grace.* Young *Joſeph* hath ability to *repel* Temptations; and Older *David* hath ability to *comply* with Temptations. *Satan* cannot force us unto Evil, and the *Holy Ghoſt* doth not ever force us unto Good; it is *voluntarily* that we do all the Evil and the Good done by us. Grace doth *find us* ſinful Men, and free unto Evil; and it *makes us* ſincere Chriſtians,

ſtians, and free unto Good. It doth not, as *Glory* doth, take away our poſſibility of ſinning; in Mind, Will, or Work. Our ſtate *on Earth* is one, and that *in Heaven* is another. 3 *Your Duty of Duties it is* (therefore) *to make the beſt uſe of your Liberty.* To ſide with the *Spiritual* Principle, againſt the *Carnal.* To take the part of *Purity* againſt *Impurity.* And ſtrain hard to live according to the *Spirit* in every Walk; not allowing the *Fleſh* one ſtep: To keep *the Candle of the Lord*, your internal Light ſhining. And *the fire on the Altar of your hearts*, your holy Zeal burning. To ſee that your *Minds* be blinded by no *Objections*, and your *Wills* blunted by no *Oppoſitions*, and your *Lives* blackned by no avoidable *Abominations.* For why? God rewards Grace with Grace; and your *Obeying* the new Nature in you, *ſtrengthens* it. And the *ſtrengthning* thereof is the *weakning* of Sin, its oppoſite. It doth *make*, and *ſhew* it to be weak. But on the other hand, let it be awefully conſidered! It is a frightful Sin to receive in vain *the offer of Grace in the Goſpel*; and far worſe it is to make vain, and not improve, *the very Work of Grace in one's Soul.* This is no leſs than going about to *deſtroy* that which is *Conceived in us of the Holy Ghoſt.*

Ghoſt. For the *new Nature* in us, like a new-born Child, *quickly* languiſheth if it be not *tenderly* cheriſhed. And, beſides, the *Holy Ghoſt*, who is the *Parent* of it, will be more than a little incenſed, if it be *but little made of*, and not by *all poſſible means* nouriſhed; wherefore bleſſed are they, who ſet not themſelves to *gratifie*, but to *crucifie*, their *Senſes*, *Appetites*, and *Paſſions*. And content not themſelves to *Poſſeſs*, unleſs they do alſo exerciſe and *Increaſe*, their ſpiritual *Gifts*, *Graces* and *Comforts*. Going *forward* in them; and going *apace* ſo; and that *ſenſibly* and *viſibly*.

Knowing that ſhortly I muſt put off this my Tabernacle ----- I have thus endeavoured that ye may be able after my Deceaſe to have theſe things always in remembrance. For if theſe be in you and abound, they make you that ye ſhall not be Barren nor Unfruitful in the Knowledge of our Lord Jeſus Chriſt. And an entrance ſhall be miniſtred unto you abundantly into his everlaſting Kingdom. Amen, and Amen.

Biſhop Wilkins *his Character of the beſt Chriſtians* is here added for *your Profit*, and for *the ſhame of ſuch as traduce us for New-fangled Opinioniſts*, and contrary to all the *Learned* of the *Church of* England.

They

THey are Perſons of a Moderate and healing Temper, of Catholick and Comprehenſive Charity: They do not Baptize their Religion with the Name of a Sect, nor Eſpouſe the Intereſt of a Party, but love all Good men that Fear God and work Righteouſneſs.

They are not guilty of the *Corinthian* Vanity, in crying up a *Paul*, an *Apollos*, or a *Cephas*, but look upon it as the great Deſign of Chriſtianity to make men good, and where it hath not that Effect, they know it matters not what Church ſuch a Man is of, becauſe a Bad Man can be ſaved in none.

They ſhun the dangerous Extreams, and keep the Regular mean, and in Divine Worſhip prefer a reverend Decency before pompous Superſtition, or popular Confuſion, neither bowing down to the Altar of *Baal*, nor Admiring the Calves of *Bethel*.

They are true Primitive Chriſtians, and think it lawful to hold Communion with any true Church of Chriſt, that is ſound in the Subſtantials of Religion, notwithſtanding ſome Circumſtantial Differences in the External Modes of Adminiſtration: And they ſuſpect it ſinful and Schiſmatical to ſeparate from any true Chriſtians, who Agree in Apoſtolical Doctrine, and maintain the Diſcipline of the pureſt Ages.

They prove all Things, and hold faſt only that which is Good, and are perſwaded thoſe Chriſtians are moſt in the Right, who chooſe out of all Parties, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, *&c.* and not they that think every thing to be ſo that's maintained by their own party.

They place Religion more in the ſerious practice of Piety than in the Obſervance of Ceremonious Forms; they are neither fond of needleſs Rituals, nor yet moleſted with groundleſs Scruples, but long for the *Philadelphian* State of the Church, wiſhing that all the World might with one mouth glorifie the Eternal God.

They pay a great Deference to Antiquity, yet they are not ſo fond of Error as to fall in love with it meerly for its gray Hairs, but make uſe of their own Reaſon to judge of the Reaſonings of other men:

Though

Though they apply themſelves to ſpiritual Guides, yet they love to enquire the Way to *Sion*, and not follow them in the Dark, except they carry a Lanthorn in their hands.

They refer the Deciſion of all the Differences amongſt good Chriſtians primarily to the Sence and Meaning of the Holy Scriptures: And they know every man muſt Judge for himſelf, therefore, where they ſee men do all they can to find out the Truth, to pleaſe God, and to ſave their own Souls, they give them a Liberty of Interpreting, as knowing themſelves not to be Infallible.

They know there are many Controverſies amongſt Chriſtians, of that Intricacy, that the Day of Judgment muſt determin who are moſt in the right, therefore they dare not judge of mens final Eſtates, or of the Sincerity of their Hearts by their ſpeculative Opinions, or different Reliſhes of things, becauſe every man muſt believe what he can, and not what he will.

They admire to ſee ſome Chriſtians ſo egregiouſly miſtake in the Notion of true Catholiciſm, as to confine Salvation to their particular Communion, and they think it ſtrange to hear men contend for *an Infallible Guide*, when *Moſes* and the Prophets, Chriſt and his Apoſtles, do with one conſent declare, that the way to the Bleſſedneſs of the Righteous, is by obſerving the Rule and Exerciſe of Holy Living, from a Principle of Divine Life.

They never charge other mens Doctrines with ſuch odious Conſequences as they never intended, nor Aſperſe their Perſons with ſuch invidious Names, as they never deſerved; but make charitable Allowances for their different Educations, Conſtitutions, and Apprehenſion of things, ſuppoſing that other men may differ from them with the ſame Sincerity that they differ from others, and ſometimes from themſelves.

They are for a Religious Loyalty, and prefer the Wiſdom of Publick Authority before their own private Judgments, in all ſuch Matters as are not Determined by the Soveraign pleaſure of their Maker: And if in any thing they differ from the Wiſdom of their Superiours, they do it with great Modeſty and Reſervation, and are always ready to change their Minds when

when better Information leads them to it, not thinking they undervalue their Judgments by so doing.

They are afraid of being infected with the Heresie of Bigottism, and have great cause to fear that if the merciful God should damn us all for such things for which strait-laced Christians condemn one another, none could be saved. They think there is no particular humanForm of Ecclesiastical Polity so acceptable to the great God, as the Exercise of Mutual Charity under our different Forms.

They neither make their Opinions Articles of Faith, nor their Modes Terms of Communion, but believe those Principles, and practise those Precepts which wise and good men are all agreed in, well Knowing if they should happen to be mistaken in those things wherein they differ, they could not lose the Way to Heaven, whilest they sincerely love God, believe in Christ, and obey the Motions of the Holy Spirit.

They are of peaceable and Reconciling Dispositions, and neither call for Fire from Heaven, nor Kindle Fires upon Earth, to destroy all those that follow not them; as well knowing that Truth cannot be engraven in the Minds of Men with the Points of Swords, nor can their Understandings be illuminated with flaming Faggots.

They neither make the Way to Heaven Broader nor Narrower than the Head and Pillars of the Universal Church have made it: And they walk on *soberly*, *righteously* and *godly* in that Path, which upon great Consideration they take to be the Right, without rudely Justling those whom they fear to be in the Wrong.

They think the best way to find out to what Mother the Child of Truth belongs, is to make use of *Solomon*'s Test, *viz.* To give up the Cause to them that first lay down the Sword of Division: When one Party saith, *Lo here is Christ in this Church*, and another saith, *Lo he is there*; they Believe what Christ himself hath told them, That *where Two or Three are met together in his Name, there is He in the midst of them.*

They do not think their Zeal Luke-warm except it burn up their Discretion, but can joyn the Prudence of the Serpent with the Innocency of the Dove; and are grieved to observe men contend so Eagerly about the Pinnacles

Pinnacles of the Temple, as that they threaten to overturn the Foundations of the Church.

They take more pains to make good their Baptiſmal Covenant, than to diſpute about the Manner of its Adminiſtration, as if they were Baptized with the Waters of Strife; and they are more frequent in a Devout Participation of the Lord's Supper, than in Metaphyſical Conteſts about the Real Preſence. They Know there's nothing required of Man as Neceſſary to Salvation, but what is clearly Revealed and beyond all Diſpute.

They chooſe rather to take up the Croſs of Chriſt, than wrangle about it; and more ſollicitouſly obſerve the Complexion of their own Souls, than the Colour of Miniſters Garments: Nor do they ſo contend about the Number of the Elect, as to Reprobate themſelves for want of Charity; but endeavour to perform the *Whole Duty of Man*, in ſo doing they know they are in the Way to the *Saints Everlaſting Reſt*.

FINIS.